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MINUTES OF THE FIRST SESSION

of the

SALEM UNITED BAPTIST ASSOCIATION

convened at

Blake's Meeting House, Buncombe County, N. C.

September 14-15, 1838

1838

MINUTES OF THE FIRST SESSION
of the
SALEM UNITED BAPTIST ASSOCIATION,
convened at Blake's Meeting House, Buncombe County, N. C. September 14 15 1838

1. The introductory sermon was delivered by Elder Jas. Blythe, from Mathew 16 Chap. 18 verse.
2. Then read letters from nine churches and enrolled the delegates names.
3. Appointed Elder Wm. Haynes, Moderator *Protem;* and agreeing to be constituted on the same bases of the French Broad Association, Elder Wm. Haynes pronounced us the Salem United Baptist Association.
4. Chose Elder Robert Jordan Moderator and brother Madison Ownbey, Clerk.
5. Read our rules of decorum.
6. Appointed a committee of arrangement to concert of Elders James Blythe, Baley Bruce, Wm. Mince, with the Moderator and Clerk.
7. Appointed Robt. McMinn, J. B. Thomas, a committee of finance.
8. Appointed Elder T. Stradley to write to the Catawba, Elder M. Rickman, and J. W. Freeman, messengers. Appointed Elder B. Bruce to write to Broad River, J. Blythe, W. Mince, J. Cantril, messengers. Elder Stradley to write to Tiger River, Elders T. Stradley, J. Cantril, B. Bruce, R. Jordan messengers. R. McMinn to write to Twelve Mile River, Elders R. Jordan, B. Bruce, and J. Blythe messengers. D. Garrison to write to Tuckaseige, Elders B. Bruce, J. King messengers.
9. Called for the Circular Letter, prepared by Elder Jas. Blythe, which was read and referred.
10. SATURDAY 15th, met according to adjournment, prayer by the Moderator.
11. Called for the report of the Committee of Arrangements, which was read and received, and the committee discharged.
12. The Circular letter called for, read and adopted and ordered to be printed.
13. Appointed Elder B. Bruce to write our next year's Circular Letter, and choose his own subject.
14. Appointed our annual meeting to commence Friday before the 3d Sabbath in September, Annually, and that our next association be held at Bulah Meeting-house, Buncombe Co. N. C. 26 miles South of Asheville,

15. Laid off our Association into three Union Meeting Districts: 1st, Mt. Pleasant, Cane Creek, New Bethany, 2d, Mills' River, French Broad, Ebenezer; 3d, Bulah, Crab Creek, Green River.
16. Appointed the following Committee to arrange Union Meetings, (viz:) D. Garrison, H. Gilliam, T. Stradley, M. Gillespie, J. Osbern, G. Allen, J. B. Thomas, S. Cantril, and L. Siton, who report as follows: First, at Crab Creek, to commence Friday before the 2d Sabbath in November 1838, and Elders J. Blythe, B. Bruce, Wm. Mince, J. Evans and J. Cantril to attend it, 2d at French Broad, to commence on Friday before the 2d Sabbath in April 1839, and that Elders R. Jordan, S. Morgan, B. Bruce and J. Cantril to attend it. 3d. At New Bethany, to commence the Friday before the 3d Sabbath in July 1839, and that Elders T. Stradley J. Blythe, J. Cantril, J. King, J. Evans, S. Morgan and R. Paterson to attend it.
17. Called for corresponding letters, Read and adopted them.
18. Appointed the following brethren to occupy the stand on Lordsday, i.e. James Blythe, Robert Paterson, S. Morgan, and Wm. Haynes to preach in the order of their names.
19. The Committee of Finance reports, received from the churches $12.37 1-2
Contributions today, for extra contingencies, 3.65
Total $16.02 1-2
20. Appointed Madison Ownbey, Treasurer, and that he superintend the printing of these Minutes and that he have 400 copies struck and distributed as usual.
21. We advise our Ministering brethren, as much as lies in their power, to visit and preach with every church in our union, and advise our churches, and all who love the gospel, to aid or_____ them as duty calls for, agreeable to the word of God.
22. After prayer by Elder T. Stradley, the association adjourned to the time and place above names.

SUNDAY. Those appointed to occupy the stand preached to a large and respectable congregation, with an apparent good effect.

Signed by order of the whole Association.

ROBERT JORDAN, Mod.

MADISON OWNBEY, Clk.

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CONSTITUTION, &c.

of the Salem Baptist Association, as adopted by that Body in the year 1838.

ASSOCIATION COVENANT

Article 1st. We believe in one only living and true God, and that there are three persons in the Godhead, the Father, the Son and the Holy Ghost, and that these three are one in substance, and equal in power and glory.

2. We believe the Scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice.

23d. REPORT OF THE COMMITTEE OF FINANCE.

In the former Treasurer's hands,	$5 15
Contributions from the Churches,	28 58 1-2
Total,	$33 73 1-2
MISSIONARY FUNDS—From Churches,	$24 31 1-4
From individuals,	4 75
Contribution taken up on Sunday,	19 78 3-4
	$48 85

24th. *Resolved*, That the Clerk superintend the printing the Minutes, (600 copies) and that he be allowed $12 00 for past services.

25th. The missionary fund under the control of the Association, to be equally divided, one-half to foreign missions, the other half to home missions.

26th. *Resolved*, That the Association acknowledge their thanks due to the church and vicinity of Ebenezer for their kindness and liberality during the session.

Adjourned to the time and place appointed.

JAS. BLYTHE, *Moderator.*

JAS. BREVARD, *Clerk.*

CIRCULAR LETTER.

DEAR BRETHREN—According to previous appointment, we address you on a subject of vital importance—THE VALUE OF THE SOUL. It will be admitted by all (except the atheist) that man has an immaterial principle, which after this mortal becomes extinct, will yet live to enjoy, or to endure. It must wing its way to God who gave it, to enjoy the smiles of his reconciled countenance, and to see Jesus Christ the Redeemer, and be made like unto him; or to be borne down under the fiery indignation of an angry God, and incarcerated to endure the dire vengeance of God's wrath, and be associated with devils and affrighted ghosts, while eternity shall roll its endless rounds.

As the rays of the sun cannot become extinct as long as the sun continues to shine, so is the soul of man to God who made it—it can not be annihilated while God lives; during this time, (which is everlasting) to be raised to the highest peak of ultimate glory, or to suffer the most [illegible] pain of an awful hell. We should, therefore, be earnestly engaged for the salvation of souls; and that engagement should be just in proportion to the value of the soul. And to come as near the value of the soul as we can, let us see what it cost. It is real estate, and could not be purchased with perishable property. Were all the gold and silver in Mexico, Chili and Peru, and all the riches of India, the treasures which are concealed in the bowels of the earth, with all the riches of the world, together with the sacrifice of every human life, offered for the purchase of one soul, it would stand as a cipher in the estimate. ("Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold.") But the only begotten Son of God by whom all things were made, who holds the keys of death and hell, the dreadful Sovereign, the Great Potentate to whom all things belong, by the most incontestable right, even that of creation and glory—He it was, and He alone, who was able to pay the great debt chargeable to the soul, for an act of disobedience. He (to make a way whereby this invaluable immaterial might come unto Him, and find favor with God, and be saved,) condescended to

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leave the courts of Heaven, be born of a Virgin, not in a mansion-house, but in a manger; raised in indigence; not moving in the higher circles of life, but in the humble walks of the poor; suffered all the privations incident to the lowest rank of the human family, although all things were at his command; looked upon by the world as infamous and disgraceful; was condemned without law; [illegible] Calvary's brow; was extended between heaven and earth; died an ignominious death; whose side was pierced, and forthwith flowed the price which was given for us, (for the value of the soul.) Seeing that the value of the soul is nothing less than the life of the blessed Son of God, we ought to discard the sophistry of the world, and lay hold of the word of God, as the man of our counsel, by which we are taught that all who come to God, by Jesus Christ, shall be saved.

If the soul be of such immense value, it is a great prize, if saved; but if lost, the peril is in proportion to the prize. If so much depends on the destiny of the soul, where can we find a moment's leisure, while probationers here below? Why should Zion sleep? Would God enable her to arise out of her slumber, and go forth in her beauty, as a bride adorned for her husband! Brethren, if we wish Zion to travail, we must be alive to our duty; for the Christian's life is not a life of indolence. But, say you, if your doctrine be true, that all the world, both animate and inanimate, could not purchase one soul, but that the only begotten of the Father hath paid the purchase price, it seems there is nothing left for the creature to do. Be not deceived; there is much yet for you to do. Are you sure the price which has been paid is credited to your account? If you are not, here is a constant inquiry for you. Again: have you none who are dear to you by the ties of kindred blood, who you fear are out of Christ? Have you no neighbors who are living in vice and folly? Are there none who seem to be fascinated by pride and fashion, and a thousand other iniquitous characters prevalent in the world? Do you not feel it your duty to bear them with you to the throne of God, and present their case in your petitions, and invoke the God of mercy on their behalf; (the prayers of a righteous man availeth much,) and perhaps God will hear your prayer for them. Then, arise and be engaged for the salvation of souls. Our time is short, and much depends on the manner in which we spend our time, for

> "There are no acts of pardon pass'd
> In the cold grave to which we haste!"

Be engaged for sinners, that God would pardon their sins before it be too late, and that that invaluable prize (the soul) may be sealed for the courts of Heaven.

Are you a father or mother, whom God has been pleased to bless with a little band of prattling children, which are designed to contribute to your earthly happiness? And if one soul is worth so much, how many of these little inestimable immaterials has God placed under your guardianship, and enjoined it on you to raise in his fear and admonition? Brethren, we should be constantly on our guard what kind of walk and conversation we have before them, and all the time which is not spent in the necessary avocations of life, should be spent in reading God's word to them, conversing with them about the value of their souls, and praying with and for them, and as they arrive to a knowledge of good and evil, try, if God will, to be instrumental in showing them the necessity of seeking the Lord early. Show them the promises of God that those who seek Him early shall find Him.

Are you a master? Recollect, if your servants be the sable sons of Africa, whom God has distinguished from the rest of mankind by the blackness of their skin, their souls are as valuable as ours. Do not benumb their reasoning faculties by oppression, but try to point them to the Lamb of God that taketh away the sin of the world, which will apply to them as well as to

white people. Again: we have fellow-creatures in distant lands, who have not heard the sound of the Gospel. If we who are so highly favored, have that charity which adorns the Christian profession, if we love this world's goods, and see that our fellow-creatures in distant lands have need, we should not withhold from them, but as God has blessed us so let us contribute, to enable those to carry the glad tidings who should be made willing, not that we expect to do the work ourselves, but that our liberality may be the means in the hands of God, to the pulling down of pagan idolatry, and to the opening of the deaf ears of thousands to the words of salvation. But we have a call for charity nearer home, which should not be neglected; we mean a duty which we owe to each other, as members of the same family. We should be charitable one to another, (for charity thinketh no evil.) We should show this in all things, at home, in our families, and in our neighborhood, and particularly in our churches. It is uncharitable to watch each other with scrutiny, being jealous of each other's motives; and if a brother should become excited by over-much zeal, in discussing religious subjects, to criticize on any thing which may have escaped him, although spoken in truth and honesty, is uncharitable, and fraught with evil consequences; therefore we should stand aloof from such uncharitable principles, as much as in us lies; and just as high as we estimate the value of the soul, just so high should we prize the shunning of every appearance of evil. If we did but love God supremely, and our neighbor as ourselves; neither say nor do any thing to or about others, which we think would be unjustifiable to ourselves, if said or done about us—we would have less conflict in our churches, more love to each other, more unanimity in the work of the Lord, more peace and harmony in our settlements; it would be one step towards letting our light shine, that others seeing our good works, would be constrained to believe and march along with us, and thereby to glorify God for the salvation of that valuable part, of which we can [illegible]. If we have a correct view of the value of the soul, we should be willing to have the Gospel preached to every creature; trusting to God [illegible] and faculties of many who are in their sins [illegible] heralds of the Gospel of Christ, by [illegible] "who goeth a warfare at any time [illegible] if they sow unto us spiritual things, [illegible] things.—We are not only to look to the necessities [illegible] see to his family that they do not [illegible] and father; and we should also encourage [illegible] show himself a workman well approved [illegible] necessary avocations of life, that [illegible] their gift, they might thereby [illegible] seeking to know how to sound [illegible] "trumpet give an uncertain sound [illegible] If the soul be of such great value, [illegible] what we have been blessed with [illegible] cheerfully for the promulgation of [illegible]

But if our souls have been secured [illegible] tered in the Lamb's Book of Life, [illegible] have done; for after we have done [illegible] vants; but we are saved by grace [illegible] prove it.) The following words are to [illegible] God: "No man can come to me [illegible] "For by grace are ye saved, through [illegible] the gift of God; not of works, lest any man should boast." And: "It is God which worketh in you both to will and to do of his good pleasure."

"You that were some time alienated and enemies in your mind by wicked works, yet now hath he [not you] reconciled." The above quotations, though few, are sufficient to prove that it is not by our own will and our own works that we are brought into favor with God, but it is free grace through faith, gratuitously bestowed on us, not for any worth or merit of our own, but by the death and suffering of a crucified Redeemer. O, Christian brethren, how thankful ought we to be, that it ever entered the mind of Jehovah to lay such a wonderful and such a sure plan of salvation for such an invaluable faculty as the soul, and for his Almighty power and good will to effect the full purpose of such a plan, for us who are the called according to his purpose. But it may be said, if we can do nothing of ourselves to win the favor of God, but the work of salvation is of God, through the death of his Son, surely, let the destiny of the soul be what it may, we are excusable. Let us hear one of the Apostles on this subject: "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." It appears that the Apostle shows very clearly that the eternal power and Godhead are very conspicuously displayed to every rational creature, by the work of creation; every thing proves to a demonstration that there is a Supreme Ruler of the Universe, and that man is the noblest work of his hand; that he has endowed us with reasoning faculties and capacious minds, more like himself than any other of his creation, and that we are amenable to Him for the manner in which we discharge our duty to Him. We should be ever asking God, in fervent prayer, to show us His will, and to enable us to perform it. His Spirit is ever ready to help, but if we strive against the emotions of the good Spirit of God, and thereby neglect so great salvation, surely we are left without excuse.

But if we have been regenerated and born again—if we have passed from death unto life—have been adopted into the heavenly family, and made heirs of God, and joint heirs with the Lord Jesus Christ—can we fall away and be finally lost? We say not; and we have authority as high as heaven for saying so. Let us take the assertions of an inspired writer, who says,—"For ye are dead, and your life is hid with Christ in God." Now, if our spiritual life be hid with Christ in God, how can it be destroyed, or by what power can it be taken out of God, and away from Christ; it must be by a greater than he, who can enter his house and spoil his goods. One of the Apostles tells us, in speaking of the resurrection of the body of Christ, says, "and set him at his own right hand in the heavenly places, far above all principalities and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." This is sufficient to prove that there is no power known in the word of God, which is able to arrest that invaluable part, which the Saviour hath washed and made clean with his own blood, out of his own hands. The Saviour, to show us that Satan was not able to prevail over him, suffered himself to be tempted forty days in succession; which is to shew the creature that they safely put all confidence in Him, for that He is able by the mighty power of God in Him, to withstand all the powers of darkness, and to bid defiance to all the wiles and stratagems of the Devil, which were let loose on him with all the ingenuity and cunning that the subtility of the demon of hell could invent; and in his death, he conquered death, hell and the grave. Then, if our life is hid in God, with such a powerful conqueror and Saviour, why should we doubt His ability to keep that which we have committed to Him until that day? Let us advert to Sacred Writ, and see how many terms of affirmation, such as SHALL and WILL, we find in the case before us: "I am the door; by me if any man enter in, he SHALL be saved, and SHALL go in and

out, and find pasture." Again, "I WILL raise him up at the last day."—These are the Saviour's own words, and it seems to be conclusive, for there is no may be about it, but shall and will. But in affirmation of the same doctrine of the final perseverance of the saints, let us go on: "Behold now are we the sons of God, and it doth not yet appear what we SHALL be, but we know that when he shall appear we SHALL be like him, for we SHALL see him as he is." And again, "in all these things we are more than conquerors, through him who loved us; for I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, SHALL be able to separate us from the love of God, which is in Christ Jesus our Lord."

These passages, together with many others which could be adduced, are amply sufficient to satisfy any rational creature, particularly those who have been enlightened by the Spirit of truth, that the blessed Saviour, when viewing the great value of souls, condescended to lay down his own life for their redemption, and has washed and made them clean in his own precious blood, that he will not suffer it to be taken out of his hands, and thereby his blood be spilt in vain, and the soul to which it has been applied consigned to eternal suffering; but on the contrary, he is able and will keep it until that day.—May we all be enabled to say, "I know that my Redeemer liveth, and that he will keep that which I have delivered unto him until that day." We refer you to the Scriptures to see if the above quotations are correct.

Finally, brethren, in the language of an eminent apostle, "Rejoice evermore. Pray without ceasing. In every thing give thanks, for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophecyings. Prove all things, hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly, and we pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. The grace of our Lord Jesus Christ be with you. Amen."

JAS. BLYTHE.

JAS. BREVARD, *Clerk.*

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STATE OF THE CHURCHES.

	CHURCHES.	COUNTIES.	POST OFFICE.	BY WHOM SUPPLIED.	DELEGATES' NAMES.	BAPTIZED.	REC'D LET.	RESTORED	DISMISSED	EXCLUDED	DECEASED	TOTAL.	CONTRIBUTIONS.	M'SUNDAY.	MISSIONARY FUND.
1st Dist.	1. Cane Creek,	Buncombe,	Fairview,		Jas. Brevard, M. Ownbey, J. Whitaker, J. W. Freeman,	1	5		7	5		90	4,88 1.2	1	
	2. Mount Pleasant,	do.	Asheville,	T. Stradley,	T. Stradley,‡ N. Shoap.	2					1	19	75	2	19,00
	3. New-Bethany,	Rutherford,	Fairview,	B. Bruce,	B. Bruce,‡ J. Ownbey, H. Gillin.		11	2	5	3		37	2,38 3.4	2	
	4. Salem,	Buncombe,	Limestone,	do.	D. Garron, J. Souther, T. Morriss.	4	2		2	1	1	37	1,50	3	
	5. Bethlehem,	Burke,	Old Fort,	W. Hill,	J. Noblet, A. Ownbey. [Rickman.		1		2			23	1,00	4	
2d Dist.	6. French-Broad,	Henderson,	Mills River,	J. Blythe,	J. Osburn, Sr., J. Osburn, Jr., M Lance, J. Rickman, M.		4		6		1	41	4,62 1.2	2	1,25
	7. Ebenezer,	do.	Flat Rock,	N. P. Corn,	N. P. Corn,‡ W. Williams, J. Taylor.	2	2		4	2		46	3,12 1.2	3	
	8. Mills River,	do.	Mills River,	M. Rickman,	M. Rickman,‡ J. Kirkindall, H. Eagle, W. Green.	14	1			1	1	54	1, 6 1.4	4	
	9. Mount Moriah,	do.	Edneyville,	B. King,	T. B. Justice, John Brown, J. D. Justice.	1	2		2			23	1,30	1	
	10. Cooper's Gap,	Rutherford,	White Oak,	J. Lyon,	J. Lyon,‡ C. Brown.	17	21		1			59	1,19	1	82 1.2
3d Dist.	11. Bulah,	Henderson,	Flat Rock,	J. Blythe,	J. Cantril,‡ J. Blythe,‡ L. Sitten, Robt. Orr.		4		3	1		29	1,35	1	
	12. Crab Creek,	do.	do.	J. King,	J. King,‡ R. McMinn, S. Cantril, A. Nelson.	1	1		3			32	1,30	2	
	13. Green River,	do.	do.	J. Blythe,	J. B. Thomas, C. Caps.	6	1		4			32	1,50	3	2,25
	14. Little River,	do.	Claytonville	do.	E. Hightower, B. King, Jr.	1	7		3	2		32	1,12 1.2	4	
	15. Mountain Page,	do.	Flat Rock,	J. Ivens,	J. Ivens,‡ S. Morgan, B. Holbert, M. Pace.	11	1		4		1	53	1,50	1	1,00
	16. Mud Creek,	do.	do.		W. Barton, D. King, Elisha King.	8	4		10	2		88	1,00		
	17. Cathey's Creek,	do.			B. King, Sr., J. Hamlin, J. M. Duckworth.	2	1		15	3		110	1,18		
					Ordained ministers' names marked thus ‡	73	68	2	75	21	6	801	28,58		24,31 1.4

MISSIONARY FUNDS.—Contribution from Mt. Pleasant church and congregation to be equally divided between home and foreign missions and education.
French Broad and Green River—Burmin Bible mission.
Cooper's Gap—Bibles for the poor.
Mountain—Foreign Mission.

Alexander Merrell,	$0,25	
Anthony Ballew,	0,50	
Jas. Brevard,	0,50	
Joshua Whitaker,	0,50	1,75 Foreign mission.
John Rickman,	1,00	
E. Hightower,	2,00	3,00 Home mission.
		$4,75

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MINUTES

OF THE

SALEM BAPTIST ASSOCIATION,

CONVENED AT

BULAH MEETING-HOUSE,

HENDERSON COUNTY, N. C, SEPTEMBER 13, 1839.

The introductory sermon was delivered by Elder T. Stradley, from Isaiah LX chap. 1st and 2nd verses.

1. The meeting was opened by prayer by Elder James Blyth, Moderator, *pro tem.*

2. Read letters from nine associated churches, enrolled the names of the delegates, and minuted the state of the churches.

3. Elected Elder James Blyth, Moderator, and brother James Brevard, Clerk.

4. Read the rules of Decorum.

5. Opened a door for the reception of churches, and received the following, (viz.) Salem, Coopers Gap, Little River, Mt. Moria: the latter without any written abstract of principles; the presbytery, who constituted said church, assuring the Association, that their principles on which they were constituted, were in accordance with those held by the United Baptists. The above churches newly constituted, and Mountain Page dismissed from Tiger River Association, and Bethlehem from the Catawba Association.

6. Appointed a Committee of Arrangement consisting of the Moderator and Clerk, and Elder T. Stradley, B. Bruce and M. Rickman.

7. Called for the circular prepared by Elder B. Bruce, which was presented and referred to the Committee of Arrangement.

8. Received the following correspondence: Letter and minutes from French Broad; Elders S. Morgan, Robert Patterson, and H. P. Parham, messengers. Letter from Tuckesege; Elder W Haynes messenger: Elder Samuel Gibson, messenger from Tiger. Letter and minutes from Catawba; Elder H. W. Patterson, messenger. Minutes from Twelve Mile River; Elders B. King and D. Blyth, messengers.

9. Appointed a committee consisting of brethren M. Ownbey, E. Higatower, Jeremiah Osburn and R. Howard, to arrange preaching on Saturday: who appointed Elders D. Blyth, Wm. Haynes, S. Morgan, and Robert Patterson, to occupy the stand in the order of their names.

10. Adjourned until 10 o'clock to-morrow morning. Prayer by Elder S. Gibson.

11. Saturday the 14th, met according to adjournment. Prayer by the Moderator; Called the roll and proceeded to business.

12. The Committee of Arrangement reported and were discharged.

13. Appointed brethren to write corresponding letters: Elder T. Stradley to write to Tiger Association; Howell and J. Blyth, messengers. Brother M. Ownbey, to write to Twelve Mile Association; Elder N. P Cora, M. Rickman and Jonathan King messengers. Elder T. B. Justice to write to Catawba; Elder J. Lyon and brother R. Howard messengers. Elder J. Blyth to write to French Broad River; Elder J. J. Ivins and J. Cantrell, messengers.

14. Took up queries. Query 1st, from French Broad: In what way shall we receive members of the Freewill order who were baptised since they seperated from us? Answer: By experience and baptism. 2nd query from do: Is it Gospel order for an Association or Camp Meeting to receive members and send them to different churches to be baptised. Answer: We think not; for we believe it to be the duty of each church to judge for themselves.

Query from Bulah: Is it good order and agreeable to the Scripture, for a member of our church to sell ardent spirits by the retail? Answer: As we find so many awful denunciations against the drunkard in the word of God, we, therefore, believe the seller referred to in the query, equally culpable, and cannot be considered agreeable to the word of God to retain him in fellowship. 2nd query from do: Is it right for one member of our faith and order to go to law with another, before he takes gospel steps with him. Answer: We believe it to be inimical to the advice of the Great Head of the church, for any such proceedings. Query from New Bethania: Is it agreeable to gospel order for any of our church members who live in the vicinity of one church, to remove his membership or to hold it in another church. Answer: We believe the Gospel shows no binding rule for membership, yet many evils are likely to arise from members shifting from church to church: therefore, we advise brethren to unite themselves to the nearest church to their homes.

15. The circular prepared by Elder B. Bruce, was read and adopted.

16. Appointed a Committee of Finance, consisting of E. Hightower, L. Sitton and R. Mc'Minn.

17. Appointed brother J. Brevard to write the next circular, and choose his own subject.

18 The six churches received into Salem Association, are attached to the Union Districts as follows: Salem and Bethlehem to the 1st district; Mt. Moriah and Coopers' Gap, to the 2nd district; Little River and Mountain Page to the 3d District.

19. The Association to have its tri-annual rounds, in the union district, commencing in the second, next to the first, then to the 3rd, and each district to choose the church at which it shall be held.

20. The next Association to be at Ebenezer, Henderson County, N. C., Friday before the second Sunday in August 1840.

21. Elders R. Patterson, S. Gibson, H. W. Patterson, and William Haynes, to occupy the stand on Sunday.

22. Elder M. Rickman to preach the next introductory sermon, and Elder Jacob Cantrel his alternate.

23. This association agree to concur with the French Broad Association in advertising Isaac Tillery as an impostor, who dismisses members in the name of Pine Creek Church, since he was excluded from that church.

24. Appointed a committee of one member for each church to arrange the Union meetings.

25. Agreed to have inserted in the table of churches the locality, the nearest Post Office, the time of church meetings, and by whom supplied; also the rules of decorum and articles of faith, be printed in the minutes.

26. Adjourned until 10 o'clock Monday morning.

The Sabbath was spent at the stand, which was occupied by Elders Robert Patterson, Samuel Gibson, H. Patterson and William Haynes, who preached, in the order of their names, to a large and respectable audience, with apparent good effect.

MONDAY 16th.—Met according to adjournment. After prayer by the Moderator, the roll was called.

27. Corresponding letters were read and adopted, and ordered to be signed.

28. Took up the consideration of raising a missionary fund, which was agreed to, and churches invited to help.

29. Resolved that the Salem Association become auxiliary to the N. C. State Convention.

30. Took up the request of New Bethany, that the rise and progress of the different churches in the Association be inserted in the minutes, which was agreed to; and the churches requested to forward the same by their delegates to the next Association.

31. Appointed Union meetings: second district at Mills River, on the Friday before the 4th Sunday in November 1839; Elders N. P. Corn, J. King and J. Ivens to attend. 3rd district at Mountain Page, on Friday before the 1st Sunday in April 1840; Elders J. Cantrel, M. Rickman, J. Corkindall, Robert Patterson, and J. Blyth to attend. 1st district at Bethlehem, on Friday before the 4th Sunday in July 1840; Elders J. Ivens, R. Patterson, S. Morgan and B. Bruce to attend.

32. The Committee of Finance report as follows:

Received from the churches - - -	$23 72
Received a balance due from French Broad Association, By the hands of brethren Bruce and Blyth -	7 35
	$31 07
Deduct money paid by the clerk for minutes -	3 04½
Balance paid over to the present clerk - -	$28 02½

33. *Resolved*, That the former clerk be allowed five dollars for his services.

34. Appointed the present clerk treasurer; and otherwise him to settle with the former clerk; also to superintend the printing of minutes, (six hundred,) and that he request the printer to insert his bill for printing below the minutes.

35. *Resolved*, That the Association return thanks to God for his blessings, and to the citizens in the vicinity of Bulah, for the kindness and hospitality with which their doors have been opened during this meeting.

JAMES BREVARD, *Clerk.* JAMES BLYTH, *Moderator.*

1838

CONSTITUTION

of Salem Baptist Association, as adopted by that body in 1838.

ASSOCIATION COVENANT.

ARTICLE I. We believe in one only living and true God, and that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one in substance, and equal in power and glory.

II. We believe the Scriptures of Old and New Testament are the Word of God, and the only rule of faith and practice.

III. We believe in the doctrine of original sin.

IV. We believe in man's impotency to recover himself from the fallen state he is in, by his own free will and ability.

V. We believe that sinners are justified in the sight of God, only by the imputed righteousness of Jesus Christ.

VI. We believe the saints shall persevere in grace, and that they never shall finally fall away.

VII. We believe that Baptism and the Lord's Supper, are ordinances instituted by Christ, and that true believers are the only proper subjects thereof.

VIII. We believe the true mode of baptism is by immersion.

IX. We believe that no person has a right to administer the ordinance, but such as are regularly called and qualified thereunto.

X. We believe that no man should be ordained to the ministry, without the unanimous voice of the church to which he belongs.

XI. We believe in the resurrection of the dead, and general judgment; that the punishment of the wicked shall be everlasting, and the joys of the righteous eternal.

XII. We, the members of the Salem Baptist Association, agreeing to the above articles of faith, do for and in behalf of the churches which we represent, covenant, agree, and give ourselves up to each other in church and christian fellowship, in order to keep up the unity of the spirit in the bonds of peace, and to assist each other in all matters of distress, and to pray for each others prosperity.

ASSOCIATION PLAN.

As the communion of saints, so the communion of churches, is a desirable blessing, to obtain and promote which ought to be the study and endeavor of all the people of God; although churches formed on the gospel plan are independent of each other with regard to power, yet not so, strictly speaking, with regard to communion: for as saints in general have a right to share in others gifts and graces, so have churches in this joint capacity, and as such there ought to be a coalition or a uniting of several churches into one body, so far as their local situ-

ation and other circumstances will admit; but as it is impracticable for all the individual members thus to associate together, the churches should each respectfully choose and delegate some of the most able, pious, and judicious from among themselves, particularly their ministers, to convene at such time and place as may be thought most conducive to the great end proposed.

RULES OF DECORUM.

I. The messengers thus chosen and sent, are to be recommended to the association by letter from the churches by whom they are sent, which shall be expressive of their fellowship; also of those baptized, received by letter, dismissed, excommunicated, and the number deceased since the last association, and the total number then in fellowship.

II. The members thus convened, shall have no power to lord it over Gods' heritage, nor shall they have any coercive power over the churches, nor shall they infringe on any of the internal rights of any church in the union.

III. The association shall be governed by a regular and proper decorum; in the first place, a Moderator and Clerk chosen by the suffrage of the members present.

IV. The association shall be opened and closed by prayer; only one shall speak at a time, who shall rise and address the Moderator. The person thus speaking, shall not be interrupted while speaking, who shall attend closely to the subject, without making any remarks on the slips or blunders made by the person who spoke before him; and every member shall have a right to speak in his turn, provided he observes these rules.

V. No person shall absent himself in time of business, without leave from the moderator.

VI. No person shall rise and speak more than three times, on one subject, without leave from the association.

VII. The moderator shall have the privilege of speaking as another member, provided the chair be filled.

VIII. We admit of no other title than brother in our address to each other when engaged in business.

IX. Churches praying for admission into the association may petition by letter and by delegates: and upon examination, if found orthodox and orderly, shall be received, and the reception manifested by the moderator, giving them the right hand of fellowship and inviting them to a seat.

X. Every motion made and seconded shall come under the consideration of the association, except it be withdrawn by the member who made it.

XI. There shall be an association fund kept for defraying the expenses thereof, and for the supporting of which each church in the union may contribute voluntarily such sum as they shall think proper, and

...by delegates: and such money thus sent by the churches and re... by the ... shall be deposited in the hands of a treasurer, ... shall be accountable to the association, for all sums by him receiv...

... The ... have a right to take notice of the church or ... churches ... of ... annually, (or if they shall think proper,) by ... the cause.

... of the distant brethren in the ministry ... be present at the time of their sitting, but not ...

... the several members that compose the associa... by the clerk, and called over as often as neces...

... offending these rules shall be admonished.

... the association shall be read and corrected if ... by the moderator and clerk, before the association ...

... to this plan or form of government, may be ... by the majority of the union, when they deem it neces...

BENEFITS.

The benefits arising from an association are many; a few of which are as follows, viz:

I. Every query sent to the association by any church, shall be acceded to, if it appears on the church letter from whence it came; and the association shall answer it, if consistent with good order, and agreeable to the word of God.

II. The association may appoint any member or members, by and with their consent, to transact any piece of business which they think proper.

III. This association will approbate and encourage a sound ministry; while she will cry down and disapprove an unsound and disorderly one.

IV. The association has power to withdraw from a sister church, which deviates from the orthodox principles of the gospel or fellowships disorders, after they have been labored with, agreeable to the gospel, by two or more sister churches.

V. The association shall not send help to any church in our union, by the authority of an association, but advice churches to apply to sister churches.

VI. The association shall have power to adjourn themselves to any future time or place, as they may think proper. Upon the conclusion of the whole, we assume no higher power, title or authority, than advisary council.

JAMES BLYTH, *Moderator.*

JAMES BREVARD, *Clerk.*

CIRCULAR LETTER.

ON CHRISTIAN DUTY.

To the Churches composing the Salem Association:

Dear Brethren: This is a subject of vital importance to the churches generally. A christian is a profession of the religion of Christ; (or a disciple of Christ;) one effectually called to Christ, or led by the spirit of God to Christ Jesus; adopted into the heavenly family by the Holy Spirit; which has discovered to him the evil of sin, and glory of God, in the salvation of his soul. The disciples of Christ were called christians first at Antioch: (Acts xi. 26.) again (xxvi. 28.) "Agrippa said unto Paul: almost thou persuadest me to be a christian." St. Peter says (1 Pet. iv. 16:) "If any man suffer as a christian, let him not be ashamed," &c. Those are the only places where christian is named in sacred writ. The duty of Baptism, which is plainly laid down in God's word, as a duty for all christians to comply with; (this we urge upon believers, not infants: for it is required in Scripture first to believe.) Christ commands his apostles (or disciples) to teach first, then baptise. Matt. xxviii. 19; Mark xvi. 16. "He that believeth and is baptised shall be saved." Peter preaches the duty of christians, (Acts ii. 38:) "Repent and be baptised, every one of you; (Acts viii. 12:) When they believed Philips preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women. Notice verses 36, 37: "The eunuch said, see, here is water; what doth hinder me to be baptised? and Philip said, if thou believest with all thine heart thou mayest." (Acts xviii. 8.) "Many of the Corinthians hearing, believed, and were baptised." The above quoted passages prove very clearly that repentance and faith precedes baptism; and at the same time, prove it to be our duty to follow our blessed master in the ordinance. Dear christian, arise like Paul and be baptised, and wash away the sin of omission. It is generally believed to be the duty of christians to be baptised; but here the question arises; what is baptism? some say it is sprinkling, pouring, or dipping: but James Shanon, President of the college of Louisiana says: Baptise means immerse; *rantise* sprinkle, *cheo* pour, *nipto* wash a part, *louo* bath or wash, *brecho* wet or moisten.* In fine, it is admitted by all learned divines, that immersion is the true meaning of the original word *Baptiso*, that immersion was practiced by the apostles and succeeding ministers, from the commencement of the christian era to the year 1643. It is also admitted generally, in an assembly of divines at Westminster that sprinkling was substituted for

* Morning Watch, No. 3, page 175.

...rity of one, 25 voted for sprinkling, 21 for immer-... It ... discovered from the phraseology employed in des-...ism, such as baptised in Jordan and other places ... much water; Jesus, when he was baptised, came up ...of the water; Philip and the Eunuch, went down both ... &c. That immersion is baptism, we insist upon: that ... all christians: (for further proof, read God's ... is baptised, should obey the command of their ... in remembrance of me: (i. e.) Communion or ... It is the duty of christians to commemorate the death ...sus, who died for them. O christians! by doing this ... Jesus died for you, and that you love one another. It ... duty of christians to pray; nothing can be more rational ... this duty; it is a divine command, that men should ... (Luke xviii. 1.) It is the christian's duty to acknowledge ... obligation he is under to the Lord, and supplicate his ... needed. The object of prayer should be God alone ... Christ, as the mediator; by prayer the christian offers up ... to God; (Matt. xv. 8.) he addresses the Father through ... on the spirit, to help his infirmities: (Eph. ii. 18 ... viii. 26.) There are three kinds of prayer: ejaculatory ... by which the mind is directed to God, on any emergen... afford us many instances of ejaculatory prayer, (Ex... Rom. vii. 24, 25, and Luke xxiii. 42 43.) The excellence of this kind of prayer is that it can be practiced at all times, ... or conditions: in public worship, all the congregation can lift ... in ejaculative prayer to God, who is ever listening to the ... of his people; in secret, in fire or in water, or in any other condition, we can let prayer pour out from our hearts, and God—O, bless his name!—will hear.

2nd. Closet or secret prayer, is duty, from the following scriptures: (Matt. vi. 6.) Jesus gives us example, (Luke vi. 12.) It has been the practice of the saints of old, (Gen. xxviii. xxxii.—Dan. vi. 10. Acts x. 3.) Christians should delight in this duty; it is for their benefit: it is calculated to inspire us with peace, defend us from our spiritual enemies, excite us to obedience, and promote our happiness. (Isaiah lxvi. 20.) Christians be careful, lest the world or the insinuations of satan, prevent you from the constant exercise of this duty.

3rd. Family prayer is the duty of all christians. It is true, there is no absolute command in the Word of God for the performance of this duty; yet, from hints, allusions, and examples, we may learn that it was the practice of saints of old. Of Abraham the Lord says, (Gen. xviii. 19.) For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, &c. It is also said of David, (II Sam. vi. 20.) He returned and blessed his household, &c. (Prov. xxii. 6,—Job i. 5,—Joshua, xxiv. 15, Eph. vi. 4.) These, with many other passages of the like, go to show

the duty of family prayer; and dear brethren, how often do children get alarmed at the family altar. Let us say like David, in the morning, I laid me down and slept and I awoke, for the Lord sustained me (Psalm iii 5.) At night I will both lay me down in peace and sleep; thou Lord only makest me dwell in safety, Psalm iv. 8. Dear fathers, pray for your children, and before them, if it is your duty to raise up your children in the fear of the Lord; this is one grand duty, in that respect.

We would notice next the duty of ministers: they should be men sound in their principles; men, whose hearts are washed in divine grace and their sentiments founded on divine truth; they should be kind and humble—wise as serpents and harmless as doves. A haughty impious spirit, is a disgrace to a ministerial character; it is their duty to bear injuries with patience, and be ready to do good to every one; it is their duty to give themselves wholly to the ministry, and study to show themselves approved, &c; they should not entangle themselves with the things of this life; the apostle Paul says to his son Timothy, (II Tim. ii. 4:) No man that wareth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a good soldier. It is the minister's duty to visit the sick, to be ready at all times to attend to the macedonia cry; to preach the gospel, wherever God in his providence calls him; yet there are many duties enjoined on ministers, one of which must suffice, (i. e.) to take the Word of God for the man of his council, (and try all the works he reads for instruction by it;) to do this he must give himself to reading and praying, and continual study; but how, it may be asked can ministers discharge their duty and support their families? they cannot, impossible; but let us notice in the next place the duty of christians to ministers, and their families: It is the duty of christians to love and esteem their ministers, and hear them attentively and prayerfully. (Luke x. 16.) The apostle says: esteem them very highly in love, for their works sake, &c. (I Thess. v. 13.) Brethren, you should pray for them around your family altars, and teach your children and servants to love them; how often and how earnestly, did the great apostle to the gentiles repeat that sentence which contains at the same time the authority of command and tenderness of a petition: Brethren, pray for us; in another place he ascribes his deliverance to the prayers of christians, (II Cor. i. 2.) Surely then, if this illustrious man was dependent on and indebted to christians for their prayers, the poor minister is now; dear brethren, [illegible] for them at all times, it is due to them; little do the brethren know the number of the minister's trials, temptations, discouragements, &c.

'Tis not a cause of small import,
The pastor's care demands;
But what might fill an angel's heart,
And filled a Savior's hands.

It is likewise the christians duty to support their minister; this is a debt due to every true minister of the gospel, which is plain in the word of God: "Let him that is taught in the word, communicate unto him that teacheth in all good things. (Gal. vi. 6.) Who goeth a warfare at any time at his own charges? Even so hath the Lord ordained that they which preach the gospel, should live of the Gospel, (I Cor. ix. 7, 14.) This, dear brethren, is the Word of God: he it is you owe the support of your ministers to; if you withold from your preacher a liberal support, you are guilty of robbing him and his master; but you will ask how much must I give? the Word of God answers, (II Cor. viii. 12.) For if there be first a willing mind, it is accepted, according to what a man hath, and not according to what he hath not; (verse 13 14:) For I mean not that other men be eased, and you burthened, (14) but by an equality, that now at this time, your abundance may be a supply for their want: that their abundance also may be a supply for your want, that there may be equality, &c. Now christians, according as God has blessed you, support your minister; but say some, if we give him too much he will get proud or lazy! we answer, if you think this of your preacher, stop him, for he is not a christian, if he is proud or lazy: it will not do to keep the preacher poor, to keep him humble or industrious; for if he is not in possession of humiliating grace, it is impossible to make him such; if he is, there is no danger in your discharging your duty, of making him otherwise; and we believe every man that is called of God to this important work, feels such a lack of information, and so desirous to do his master's will, that he will be industrious; and if you do your duty toward him, he can toward his God; if you want your minister industrious and humble, support him liberally. Christians should often say, like David, come let us go up to the house of the Lord, Shall sinners invite one another to iniquity, to the theatre, the tavern, and the ball room; and shall christians not try to draw them to the house of God—

> Where streams of heavenly mercy flow,
> And words of sweet salvation sound.

A few observations we think are necessary on the duty of christians to pray for and lend their pecuniary aid to their brethren in heathen lands. Dear brethren, they are, in obedience to their master, gone for those sheep, which are not of this fold; for all that the Father hath given me, shall come unto me; the goats of hell cannot hinder them. God will give the heathen to his son, for an inheritance, and the uttermost parts of the earth, for his possession; all nations shall come and worship before him. Now, precious brethren, come up to the help of the Lord against the mighty; come, ye are all of the same family, redeemed with the same blood, called by the same spirit, cloathed with the same garment, fed on the same manna, engaged in the same cause, which is the cause of Christ—a good cause, the missionary cause—as you love the cause contribute to its support. We think no man pos-

gessed of the least degree of humanity can deny the necessity of missions. Oh! that God may give us all the spirit and mind of Jesus; may we shun every appearance of evil, which is the duty of all christians; may we love and promote one another, as ministers and brethren; may our light shine, so as to constrain sinners to love our blessed Jesus.

Now, dear brethren, consider the many duties enjoined on us in God's word, a few of which we have touched on in this circular, and for the remainder we refer you to the scriptures, there to read; and may you understand and obey the blessed command; and may Zion arise from her dusty bed, and put the garment of beauty on. We conclude by adding the language of Peter, (II Peter iii. 17, 18.) Ye therefore believe, seeing ye know these things before; beware, lest ye also being led away with the error of the wicked, fall from your own steadfastness; but grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. To him be glory, both now and forever. Amen.

JAMES BLYTH, *Moderator.*

James Brevard, *Clerk.*

State of the Churches.

Salem Assn. 1839

1839

UNION DISTRICTS. 1st district. 2d district. 3d district.

CHURCHES.	Counties.	Post Offices.	By whom supplied.	DELEGATES' NAMES.	Baptized	Rec'd by letter	Restored	Dismissed	Excluded	Deceased	Total	Contributions	Ch. Meetings
1 Cane Creek,	Buncombe	Fairview,	B. Bruce,	J. Whitaker, M. Ownbey, J. W. Freeman †, Jas. Brevard,	15		1	2	2	1	96	2 00	18
2 Mt. Pleasant	do	Ashville,	T. Stradley,	T. Stracley †, Nicholas Shoap,	1						18	2 00	24
3 New Bethania	Rutherford,		J. Lyons,	B. Bruce †, Harris Gilliam, A. Ownbey,	3			4			31	1 60	24
4 Salem,	Buncombe	Jamestown,	B. Bruce,	J. Souther, Wm. Tow, D. Garron,							35	1 25	24
5 Bethesda,	Burke,	Old fort,	W. Hill,	Ambrose Ownbey, Henry Justice,							24	1 00	48
6 Pleasant Grove	Henderson,	Mills River,	J. Blythe,	Jer. Osburn, sen., Jer. Osburn, jr., Jno. Osburn, J. King,	6			7		1	43	1 62½	24
7 Hendersonville,	do	Flat Rock,	N. P. Corn,	David Garron, N. P. Corn, †	2	1		25		1	53	1 50	24
8 Mills River,	do	Mills River,	M. Rickman,	M. Rickman †, J. Kurkendall †, M. Gillaspie, W. Green,	14	5		5	1		41	3 01½	48
9 Mt. Moriah,	do	Caneysville,	B. King,	T. B. Justice †, J. D. Justice, A. Step,							21	1 87½	18
10 Cooper Gap	Rutherford,	White Oak,	J. Lyon,	John Lyon †, L. D. Gilbert,							43	1 20	12
11 Sandy Mush,	Buncombe,	Flat Rock,	J. Blythe,	J. Blythe †, L. Siton, R. Howard,	3	2		31	2		33	1 87½	24
12 Cane Creek,	do.	do	J. Cantrel,	J. Cantrel †, J. King †, R. McMinn, S. Cantrel,	3	1		5	1		25	1 30	24
13 Green River	do	do	J. Blythe,	C. Capps, J. B. Thomas, M. Hamons,	19	13		1			51	1 63	24
14 Little River,	do	Claytonsville,	J. Blythe,	E. Hightower, J. McCall, H. Shipman,							29	1 50	48
16 Mount. Page	do	Flat Rock,	J. Ivens,	J. Ivens †, Z. Dalton, S. Morgan, B. Hoblest,							45	1 20	12

Ministers' names marked thus †.—Licensed Preachers' thus †

Printed by Blum & Son, Salem, N. C.—Price $19 for 600 copies.

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MINUTES

OF THE THIRD ANNIVERSARY OF THE

SALEM UNITED BAPTIST ASSOCIATION,

Convened at Ebenezer, Henderson county, N. C., Friday before the second Sunday in August, 1840.

The Introductory Sermon was delivered agreeably to appointment, by Elder M. Rickman, Prov. 3d ward, chap., 14-15 verse; after which, the Delegates assembled in the meeting-house.

The Association was opened by prayer, by Elder Jos. Blythe.

1st. Read the Rules of Decorum.

2nd. Opened the letters from the several churches, and received Messengers and delegates from the following Churches, viz:

3rd. Elder Jos. Blythe was chosen Moderator, and brother Jos. Brittain Clerk.

4th. Received from the Concord Association a letter and minutes by the hands of Elder H. W. Patterson, W. Hill, J. C. Greyson and T. [illegible], messengers. From the Tuckasegee Association a letter, Elder [illegible] don and Benj. King, messengers. From Tiger River a letter, with [illegible] of Elder B. King. From French Broad received minutes by the [illegible] Elder Robt. Patterson.

5th. Visiting Brethren invited to seat with us.

6th. The Moderator, Clerk, and Elders T. Stradley, B. Brittain, M. Merit Rickman were appointed the Committee of Arrangements, to whom all papers were referred.

7th. Appointed Saturday, 11 o'clock, for preaching on Saturday, and appointed Elders A. J. [illegible], W. Hill, J. C. [illegible], W. Hill, and Robt. Patterson, [illegible].

8th. Appointed Elders [illegible] and Jos. Brittain and Jas. Brittain to revise and prepare the minutes of the Association for the press. Churches which [illegible] virtually [illegible].

9th. [illegible] and B. [illegible] to consult [illegible].

Adjourned [illegible].

Saturday, [illegible] Prayer by Elder Merit Rickman.

10th. Proceeded [illegible] from Broad River Association, [illegible] Elder [illegible].

11th. [illegible] which were read and received.

12th. [illegible]

13th. [illegible]

14th. [illegible]

15th. [illegible]

16th. [illegible]

B. Bruce, Jas. Blythe, and brother John Brown, messengers. Brother M. Ownbey to write to the Bethel Union. Elders J. Cantril, B. Bruce, James Blythe and brother D. M[illegible] Jr. and John Brown, messengers. Elder Jas. Bryson to write to the Green River Union. Elders J. Cantril, T. Stradley, and brethren H. Gibbs, M. Ownbey, James Brevard and J. D. Justice, messengers.

13th. Query 1st from French Broad. What will be the most consistent way to deal with persons holding opinions of Mormonism and living in disorder? Ans. When persons [illegible] and they refuse, publish them as excommunicated. Query 2d from same Church. Would it not be more consistent with the [illegible] to call in aid in sending men into the ministry, than to act in connexion with the 10th article of our covenant? Answered in the negative. Query 3d. What is the best form of writing letters of dismission from churches? Answer, dismiss them when joined to another church of the same faith and order.

14th. The circular letter prepared by brother Jas. Brevard was read and adopted.

15th. Appointed brother Elisha King to write the next circular letter, and choose his own subject.

16th. Mud creek church and Cathey's creek church are attached to the 3d Union District.

17th. The next Salem Association will convene at Cane creek Baptist meeting house, 11 1-2 miles south-east from Asheville, on Friday before the 2d Sunday in August, 1841.

18th. Elder S. G. Hamilton to preach first at the stand on Sunday, and Elder Jeremiah Chaplin to follow (on the Missionary subject,) after which a contribution is to be taken up for missionary purposes; Elders H. W. Patterson and T. Celton to preach in the afternoon, and Robt. Patterson to close the service. Adjourned until Monday, 9 o'clock, A. M.

Prayer by Elder J. C. Grayson.

The Sabbath was spent at the stand, which was occupied by those appointed, who preached to a large and well ordered congregation, and from all appearance, we have reason to hope the labors of the day were blessed to the good of many.

Monday, 10th. Met according to adjournment. Prayer by Elder B. Bruce.

19th. Appointed a delegate from each church to arrange Union meetings, who made the following appointments: 1st Dist. At the Arm of Mt. Pleasant, on Bull creek, 8 miles east from Asheville, Buncombe county, commencing Friday before the 4th Sunday in May, 1841; Elders John Lyons, M. Rickman, Jas. Blythe, J. King, and B. Bruce to attend. 2d. Dist. At Mt. Moriah, Henderson county, to commence on Friday before the 1st Sunday in November next; Elders Benj. King, Sr., Joseph Ivens, Jas. Blythe, H. W. Patterson, and S. G. Hamilton, to attend. 3d Dist. At Green River, on Friday before the 3d Sunday in May, 1841, Henderson county; Elders B. King, H. W. Patterson, B. Bruce, M. Rickman and John Lyons to attend.

20th. Corresponding letters were read and adopted.

21st. Appointed brother E. Hightower treasurer of Missionary Funds, whose duty it shall be to receive and disburse the said funds to the order of the Association.

22d. Took up the consideration of remunerating corresponding ministers and agree to recommend it to the churches for their consideration, and if they think proper, to send up contributions for that purpose to the next Association.

28d. REPORT OF THE COMMITTEE OF FINANCE.

In the former Treasurer's hands,	$5 15
Contributions from the Churches,	28 58 1-2
Total,	$33 73 1-2
Missionary Funds—From Churches,	$24 31 1-4
From individuals,	4 75
Contribution taken up on Sunday,	19 78 3-4
	$48 85

24th. *Resolved*, That the Clerk superintend the printing the Minutes, (600 copies) and that he be allowed $12 00 for past services.

25th. The missionary fund under the control of the Association, to be equally divided, one-half to foreign missions, the other half to home missions.

26th. *Resolved*, That the Association acknowledge their thanks due to the church and vicinity of Ebenezer for their kindness and liberality during the session.

Adjourned to the time and place appointed.

JAS. BLYTHE, *Moderator.*

Jas. Brevard, *Clerk.*

CIRCULAR ADDRESS.

Dear Brethren—According to previous appointment, we address you on a subject of vital importance—THE VALUE OF THE SOUL. It will be admitted by all (except the atheist, that man has an immaterial principle, which after this mortal becomes extinct, will yet live to enjoy, or to endure. It must wing its way to God who gave it, to enjoy the smiles of his reconciled countenance, and to see Jesus Christ the Redeemer, and be made like unto him; or to be borne down under the fiery indignation of an angry God, excitated to endure the dire vengeance of God's wrath, and be associated with devils and all lost ghosts, while eternity shall roll its endless rounds.

As the rays of the sun cannot be annihilated as long as the sun continues to shine, so is the soul of man. God will keep it—it cannot be annihilated while God lives: during this time, (which is everlasting) to be [illegible] highest peak of celestial glory, or to dwell in the most excruciating [illegible] awful hell. We should, therefore, be earnest in the gospel for the salvation of souls; and this engagement should be [illegible] the soul. And to save a soul from hell, and secure [illegible] what it cost. It is [illegible] to save, and we have no right to [illegible] property. Were all the gold and silver in Mexico, Chili and Peru, and all the riches of India, [illegible] in the bowels of the earth, with all the riches of the world, [illegible] with the eternal [illegible] human life, offered for the redemption of a soul, it would [illegible] in the estimation [illegible] corruptible things, as silver and gold, [illegible] whom all things were made, [illegible] of God and the Lamb for Sovereign. The Great [illegible] incontestable right, [illegible]

[illegible] Heaven, be born of a Vi[illegible] not in a [illegible]
[illegible] and in diligence: [illegible] principles of
[illegible] sufficient
[illegible] com-
[illegible] the world [illegible] was con-
[illegible] our sins by Christ [illegible] between
[illegible] ignominious [illegible] and,
[illegible] which was [illegible] the soul.)
[illegible] the soul is [illegible] blessed
[illegible] else [illegible] hold
[illegible] the man of [illegible] are taught
[illegible], by Jesus Christ, [illegible]
[illegible] saved: but if
[illegible] to the [illegible] on the des-
[illegible] we find a [illegible] probationers
[illegible] Zion's hop! Would God [illegible] to arise out
[illegible] in her beauty, as a bride adorned for her hus-
[illegible] with Zion to travail, we must be alive to our duty;
[illegible] is not a life of indolence. But, say you, if your
[illegible] the world, both animate and inanimate, could not
[illegible] the only begotten of the Father hath paid the
[illegible] there is nothing left for the creature to do. Be not
[illegible] yet for you to do. Are you sure the price which
[illegible] to your account? If you are not, here is a constant
[illegible]: have you none who are dear to you by the ties
[illegible] you fear are out of Christ? Have you no neighbors
[illegible] in folly? Are there none who seem to be fascinated
[illegible] a thousand other iniquitous characters prevalent
[illegible] it your duty to bear them with you to the
[illegible] their case in your petitions, and invoke the God
[illegible]: (the prayers of a righteous man availeth much,)
and [illegible] your prayer for them. Then, arise and be en-
[illegible] of souls. Our time is short, and much depends on
the [illegible] we spend our time, for

"There are no acts of pardon pass'd
In the cold grave to which we haste!"

Be engaged for [illegible] that God would pardon their sins before it be too late, and that that invaluable prize (the soul) may be sealed for the courts of Heaven.

Are you a [illegible] mother, whom God has been pleased to bless with a little band of [illegible] children, which are designed to contribute to your earthly happiness? And if one soul is worth so much, how many of these little inestimable [illegible] has God placed under your guardianship, and enjoined it on you [illegible] his fear and admonition? Brethren, we should be constantly [illegible] what kind of walk and conversation we have before them, and [illegible] time which is not spent in the necessary avocations of life, should be spent in reading God's word to them, conversing with them about the value of their souls, and praying with and for them, and as they arrive to a knowledge of good and evil, try, if God will, to be instrumental in showing them the necessity of seeking the Lord early. Show them the promises of God to those who seek Him early shall find Him.

Are you a master or mistress, if your servants be the sable sons of Africa, whom God has distinguished from the rest of mankind by the blackness of their skin, their souls are as valuable as ours. Do not benumb their reasoning faculties by [illegible]ion, but try to point them to the Lamb of God that taketh away the sin of the world, which will apply to them as well as to

white people. Again: we have fellow-creatures in distant lands, who have not heard the sound of the Gospel. If we who are so highly favored, have that charity which adorns the Christian profession, if we love this world's goods, and see that our fellow-creatures in distant lands are need, we should not withhold from them, but as God has blessed us so let us contribute, to enable those to carry the glad tidings who shall be more willing, not that we expect to do the work ourselves, but that our liberality may be the means in the hands of God, to the pulling down of pagan idolatry, and to the opening of the deaf ears of thousands to the words of salvation. But we have a call for charity nearer home, which should not be neglected; we mean a duty which we owe to each brother, as members of the same family. We should be charitable one to another, (for charity thinketh no evil.) We should show this in all things, at home, in our families, and in our neighborhood, and particularly in our churches. It is uncharitable to watch each other with scrutiny, being jealous of each other's motives; and if a brother should become excited by over-much zeal, in discussing religious subjects, to criticize on anything which may have escaped his lips, although spoken in truth and honesty, is uncharitable, and fraught with evil consequences: therefore we should stand aloof from such uncharitable principles, as much as in us lies; and just as high as we estimate the value of heaven, just so high should we prize the shunning of every appearance of evil. If we did but love God supremely, and our neighbor as ourselves; if we would do any thing or say any thing to or about others, which we think would be right for ourselves, if said or done about us—we would have less confusion in our churches, more love to each other, more unanimity in the work of the Lord, more peace and harmony in our settlements: it would become bold sinners to see the light of our good shine, that others seeing our good works, might be led to glorify our heavenly Father. March along with us, and thereby to glorify God in the salvation of that valuable part, of which we can [illegible] estimate. If we have a correct view of the value of the soul, we shall be willing to have the Gospel preached to every creature; trusting to God to bless the world through your own individual faculties of every description in the church. We can help to support the heralds of the Gospel of Christ, by contributing to their necessities: for, "who goeth a warfare any time at his own charges? who feedeth a flock, and eateth not of the milk of the flock?" "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" — We are not to [illegible] see to it that [illegible] and [illegible] show himself a workman that needeth not to be ashamed: for if they are [illegible] necessary [illegible] their gift, they [illegible] seeking to know how to [illegible] "prompt give an account [illegible] If the seed be of such [illegible] what we have [illegible] this world's goods, [illegible] it chiefly for the [illegible]

But if our [illegible] Holy Spirit [illegible] in the Lord's Prayer [illegible] have a right [illegible] God, we [illegible] grams; but we are [illegible] world is the most [illegible] pray.) The [illegible] God: "No man can come [illegible] the Father draw him:" "For by grace are ye saved, through faith, and that not of yourselves: it is

"You that were once alienated and enemies in your mind by wicked works, yet now hath he (fruitlessly) reconciled." These observations, though few, are sufficient to prove that it is not by our own works, or our own works that we are brought into favor with God, but it is through faith, grace freely bestowed upon us, not for any worth or merit of our own, but by the redemption of the blood of a crucified Redeemer. O, Christian brethren, how wonderful it is to see, that it was ordained that Christ should come to lay down his life, and seal such a sacrifice of salvation for our miserable fallen race, and for the Almighty power and grace will to effect the full purpose of the atonement, for us who are called according to his purpose. But it may be said, if we can do nothing of ourselves to win the favor of God, but the work of salvation is of God, through the death of his Son, surely, or the destiny of the soul be what it may, we are excusable. Let us hear one of the Apostles on this subject: "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." It appears that the Apostle shows very clearly that the eternal power and Godhead are very conspicuously displayed to every rational creature, by the work of creation; every thing proves to a demonstration that there is a Supreme Ruler of the Universe, and that man is the noblest work of his hand; that he has endowed us with reasoning faculties and capacious minds, more like himself than any other of his creation, and that we are amenable to Him for the manner in which we discharge our duty to Him. We should be ever asking God, in fervent prayer, to show us His will, and to enable us to perform it. His Spirit is ever ready to help, but if we strive against the emotions of the good Spirit of God, and thereby neglect so great salvation, surely we are left without excuse.

But if we have been regenerated and born again—if we have passed from death unto life—have been adopted into the heavenly family, and made heirs of God, and joint heirs with the Lord Jesus Christ—can we fall away and be finally lost? We say not; and we have authority as high as heaven for saying so. Let us take the assertions of an inspired writer, who says,—"For ye are dead, and your life is hid with Christ in God." Now, if our spiritual life be hid with Christ in God, how can it be destroyed, or by what power can it be taken out of God, and away from Christ: it must be by a greater than he, who can enter his house and spoil his goods. One of the Apostles tells us, in speaking of the resurrection of the body of Christ, says, "and set him at his own right hand in the heavenly places, far above all principalities and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." This is sufficient to prove that there is no power known in the word of God, which is able to arrest that invaluable part, which the Saviour hath washed and made clean with his own blood, out of his own hands. The Saviour, to show us that Satan was not able to prevail over him, suffered himself to be tempted forty days in succession; which is to shew the creature that they safely put all confidence in Him, for that He is able by the infinity power of God in Him, to withstand all the powers of darkness, and to bid defiance to all the wiles and stratagems of the Devil, which were put upon him with all the ingenuity and cunning that the subtility of the powers of hell could invent; and in his death, he conquered death, hell and the grave. Then, if our life is hid in God, with such a powerful conqueror and Saviour, why should we doubt His ability to keep that which we have committed to Him until that day? Let us advert to Sacred Writ, and see how many terms of affirmation, such as SHALL and WILL, we find in the following: "I am the door; by me if any man enter in, he SHALL be saved, and SHALL go in and

out, and find pasture." Again, "I WILL raise him up at the last day."—These are the Saviour's own words, and it seems to be conclusive, for there is no may be about it, but it is all and will. But in a declaration of the same doctrine of the final preservation of the saints, it is said: "Behold now are we the sons of God, and it doth not yet appear what we SHALL be, but we know that when he shall appear we SHALL be like him, for we SHALL see him as he is." And again, "I am persuaded that neither angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, SHALL be able to separate us from the love of God, which is in Christ Jesus our Lord."

These passages, together with many others which could be adduced, are amply sufficient to satisfy any rational inquirer, particularly those who have been enlightened by the Spirit of truth, that the blessed Saviour, when viewing the great value of souls, condescended to lay down his own life for their redemption, and has washed and made them clean in his own precious blood, that he will not suffer it to be taken out of his hands, and thereby his blood be spilt in vain, and the soul to which it has been applied consigned to eternal suffering; but on the contrary, he is able and will raise it up at that day.—May we all be enabled to say, "I know that my Redeemer liveth, and that he will keep that which I have delivered unto him against that day." We refer you to the Scriptures to see if this is not a true and correct statement.

Finally, brethren, in the language of another inspired writer, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Grace be with you all. Amen. Henceforward and forevermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly, and we pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. The grace of our Lord Jesus Christ be with you. Amen."

JAS. BLYTHE, *Moderator.*

JAS. BRANFORD, *Clerk.*

[Printed at the Office of the "Baptist Messenger," Newberry, S. C.]

STATE OF THE CHURCHES.

CHURCHES.	COUNTIES.	POST OFFICE.	BY WHOM SUPPLIED.	DELEGATES' NAMES.	BAPTISMS.	RECEIVED BY LETTER.	RECEIVED BY EXPERIENCE.	EXCLUDED.	DISMISSED.	DIED.	TOTAL.	CONTRIBUTIONS.	MINISTERS.	MISSIONARY FUND.
1. Cane Creek,	Buncombe,	Fairview,		Jas. Brevard, M. Ownbey, J. Whitaker, J. W. Freeman,	1	5	7	5			90	4,[illegible] 1.2	1	
2. Mount Pleasant,	do.	Asheville,	T. Stradley,	T. Stradley, A. N. Shoup.	2				1		19	75	2	19,00
3. New Bethany,	Rutherford,	[illegible]ow,	B. Bruce,	B. Bruce, J. Ownbey, H. Gillin.		11	2	5	3		37	2,23 3.4	2	
4. Salem,	Buncombe,	[illegible]nut,	do.	D. Garron, J. Sawtier, T. Morris.	4	2		2	1	1	35	1,50	3	
5. Bethlehem,	Burke,	Old Fort,	W. Hill,	J. Nobles, A. Ownbey. [Rickman.		1		1			22	1,00	4	
6. [illegible] Creek,	[illegible]ell,	[illegible]ville,	J. Hyche,	J. Osborn, [illegible] J. Osborn, Jr., M. Lance, J. Rickman, M.	4			6		1	51	4,62 1.2	3	1,25
7. [illegible]	do.	[illegible]ville,	N. P. Conn.	[illegible] P. Conn, W. Williams, J. Taylor.	9	2		4	2		46	3,12 1.2	3	
8. [illegible] Grove,	do.	[illegible]ville,	[illegible]. Morrison	M. Pickle, [illegible] J. Eagle, H. Eagle, W. Green.	11	1		1	1	1	54	1, 6 1.4	4	
9. [illegible] Branch,	do.	[illegible]ville,	[illegible] Lyle,	T. P. [illegible] Silas Brown, J. D. Justice.	1	2		2			33	1,30	1	
10. [illegible] Cove,	[illegible]erford,	[illegible] Cove,	J. Lyon,	J. Lyon, [illegible] Brown.	17	21		1			15	1,49	1	,8[illegible] 1.4
11. [illegible],	[illegible]erford,	[illegible] Ridge,	J. Hyche,	[illegible] [illegible] J. Sutton, Robt. Orr.		9		3	4	1	29	1,85	1	
12. [illegible] Creek,	do.	do.	J. Lyon,	J. Ramsey, [illegible] S. Cornell, A. Nelson.	1	11		1			22	1,30	2	
13. [illegible] Creek,	do.	do.	[illegible] Wilson	[illegible] [illegible]	6	1		7	1		52	1,50	3	2,25
14. [illegible] Creek,	do.	[illegible]ville,	[illegible] Hughes	[illegible] [illegible]	1	2		3	2		32	1,02 1.2	4	
15. [illegible] Ridge,	do.	[illegible] Ridge,	J. Ivebs,	J. Ivebs, [illegible] Morgan, B. Holbert, M. Pase.	11	1		4		1	53	1,50	1	1,09
16. [illegible] Creek,	do.	do.		W. [illegible] D. Kone, Elisha King.	8	1		10	2		33	1,50		
17. [illegible] Creek	do.			B. [illegible], Sr., J. Hamlin, J. M. Duckworth.	2	1		15	3		119	1,13		
				Only two ministers' names marked thus †	73	98	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		4,30 1.4

[illegible] Correspondence from Mt. Pleasant church and congregation.

Alexander Merrell, [illegible]
Anthony Bollew, 6,63
Jas. Brevard, 0,50
Joshua Whitaker, 0,50——1,75 Foreign mission.

John Rickman, 1,50
E. Hightower, 2,00——3,00 Home mission.

$3,75

B
Ltt. 475t.
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MINUTES

OF THE

FOURTH ANNIVERSARY

OF THE

SALEM UNITED BAPTIST ASSOCIATION,

HELD AT SALEM CHURCH,

Buncombe County, N. C.

ASHEVILLE, N. C.

J. H. CHESTER & CO., PRINTERS.

1845.

MINUTES.

Friday, August 6, 1841.

The Introductory Sermon was preached by Elder B. Bruce, from the Acts of the Apostles, IV chapter, 32d verse: "And the multitude of them that believed were of one heart and one soul, neither said any of them that aught of the things which he possessed was his own, but they had all things common."

After which the delegates assembled in the house. Prayer by Elder James Blythe.

1st. Read letters from sixteen churches, enrolled their delegates' names, and noted the state of the churches.

2d. Read the Rules of Decorum.

3d. Opened a door for the reception of churches, and received one newly constituted church (Friendship) in Rutherford county, N. C.

4th. Elected Elder T. Stradley Moderator, and brother James Brevard Clerk.

5th. Received from the Catawba Association a letter by the hands of their messengers, Elders W. Hill, J. C. Grason, and H. W. Patterson; from Twelve Mile River a letter and minutes, Elders D. Blythe, Robert Jordan and T. L. Roper messengers; from French Broad a letter, Elder P. Miller and brethren P. Parem, S. Morgan and O. McDaris messengers; from Tuckasiege a letter and minutes, Elders T. Henson and W. Haynes messengers; from Broad River a letter and minutes by the hands of Elder H. W. Patterson.

6th. Invited visiting ministering brethren to seats with us. Whereupon, Elder Barton Reba from the Yadkin Association, and W. Turner, a licensed preacher from Liberty, presented themselves and took seats.

7th. Elders B. Bruce, Jas. Blythe and Merrit Richman, with the Moderator and Clerk, were appointed a Committee of Arrangement.

8th. Appointed M. Onbey, J. Whitaker, M. Richman and D. Pace to arrange preaching, except on the Sabbath.

Adjourned until to-morrow, 10 o'clock. Prayer by Elder J. C. Grason.

Saturday, August 7.

Met pursuant to adjournment. Prayer by the Moderator.

9th. The Committee of Arrangement reported, and were discharged.

10th. The Committee of Revision reported they had not discharged the duty assigned them. Whereupon, they were given further time to revise the Historical Sketches of Churches, and requested to have them ready for publication in these minutes.

11th. Brethren J. Whitaker, R. McMinn and B. King were appointed a Committee on Finance.

12th. Appointed brother B. King to write a corresponding letter to the Catawba Association; Elders J. King, J. Ivens, and brother T. B. Justice messengers. Elder B. Bruce to write to Broad River; Elders J. King, J. Ivens and brother T. B. Justice messengers. Elder T. Stradley to write to Tuckasiege; himself and Elder M. Rickman, brethren B. King and N. Shope messengers; Elder James Blythe to write to Ten Mile; Elders N. P. Corn, J. Cantrel, brethren J. B. Thomas and W. Williams messengers; Brother M. Onbey to write to French Broad; Elders T. Stradley, M. Rickman, and brethren Joshua Souther, T. Morris, M. Onbey, M. Lance and Elder Jas. Blythe messengers.

13th. Elder H. W. Patterson to preach first at the stand on Sabbath.—Elder B. Roba to follow on missionary; after which a collection will be taken up for that purpose. Elder W. Haynes to preach first afternoon, and J. C. Grason to follow.

14th. Elder T. Stradley to write the next circular letter, on the five points of doctrine discussed at the Synod of Dort.

15th. The newly constituted church (Friendship) attached to the second Union District.

Brother S. McBrayer, a messenger from Broad River, appeared and took a seat.

16th. The next Salem Association to be held at the Boiling Springs camp ground, in Henderson county, N. C., Friday before the second Lord's Day in August, 1842.

17th. Elder J. Cantrel to preach the Introductory Sermon; Elder J. King his alternate.

18th. Union meetings as follows: 1st dist., at Salem, Friday before the 3d Lord's day in October next; Elder W. Haynes to attend. 2d dist., at Friendship, Friday before the 3d Lord's day in April, 1842; Elders J. Cantrel and J. Ivens to attend. 3d dist., at Little River, Friday before the 4th

Lord's day in June, 1842; Elder N. P. Corn and T. B. Justice to attend, The ministers and two lay members from each church in the district in which the union meeting is held, are expected to attend.

19th. Brethren D. Garron, Jas. Brevard, M. Onbey, D. King, J. Osburn and Elders N. P. Corn and J. Cantrel form a committee, whose duty it shall be to look into the affairs of Cooper's Gap church, and report to the next Association.

Adjourned until Monday, 9 o'clock, A. M.

Prayer by Elder W. Haynes.

The Sabbath

Was spent at the stand and in the meeting house. The stand was occupied by those appointed; where a large and well ordered congregation assembled. Also, preaching was kept up during the day in the house, and we have reason to believe from appearances, that the word preached had its salutary effect.

Monday, August 9.

Met pursuant to adjournment. Prayer by the moderator.

20th. Considered the propriety of holding ministers' and deacons' meetings, and recommend our ministers and deacons to attend said meetings.

21st. Agreed to petition the next North Carolina Baptist State Convention to hold its session in 1843 at the Boiling Springs Camp-Ground, in Henderson county, N. C., as we believe it would do much good in this part of the State, and that we will not only willingly but ably support it.

22d. Agreed to have the Historical Sketches of Churches published in these minutes.

23d. Received a letter and minutes from the Tiger River.

24th. REPORT OF THE COMMITTEE ON FINANCE.

In the Treasury,	$ 6 37½
Received from churches,	24 35¼
Total,	$31 23¼

MISSIONARY FUND.

From churches,	$ 8 26½
Collection on Sunday,	12 13½
	$20 40

[Contribution from Mt. Pleasant church to be equally divided between Home and Foreign missions.]

25th. Corresponding letters were read and adopted.

26th. Elder T. Stradley to write a petition to the N. C. Baptist State Convention to hold its session in this part of the country in 1843.

27th. The circular letter prepared by brother B. King was read, adopted and ordered to be printed.

28th. Petition from New Bethany and Bethlehem churches, asking letters of dismission to form a new Association by the name of Green River. Said petitions were granted.

RESOLUTIONS.

1st. *Resolved*, That the Clerk superintend the printing of these minutes (300 copies) and be allowed $5 00 for past services.

2d. *Resolved*, That we sympathize with the bereaved family of our dear departed brother, Elder B. King, hoping the church will bear them affectionately in their minds to the Throne of Grace, and that his place may be filled by some man after God's own heart, to lead and feed the flock of God left desolate by his lamented departure, and thus publicly desire to glorify the Father of our spirits for the consolation granted our brother in his last exceedingly trying moments.

We desire a record of our thanks on the minutes to Almighty God, and the brethren and friends, for their hospitality in supporting this meeting.

Adjourned until the time and place appointed.

Prayer by the moderator.

T. STRADLEY, *Moderator.*

Jas. Brevard, *Clerk.*

STATE OF THE CHURCHES.

1841

	CHURCHES.	COUNTY.	POST OFFICE	BY WHOM SUPPLIED.	DELEGATES' NAMES.	BAPTIZED	REC'D BY LETTER	RESTORED	DISMISSED	EXCLUDED	DEAD	TOTAL	CONTRIBUTIONS	SABBATH MEETG	MISSIONARY FUND
1st Class'y.	1. Cane creek	Buncombe	Fair view	T. Stradley	R. Penkerton, Jas. Brevard, J. Whitaker,	1	3		2	2	2	81	$ 2 62½	1	$3 26½
	2. Mt. Pleasant	do.	Asheville	do.	T. Stradley] N. Shope, A. Porter [M. Onbey	1	2					22	1 02	2	5 00
	3. New Re[illegible]	[illegible]d	[illegible] view	B. Peace	B. Rice [illegible]	5	6		2	4		41	2 51½	2	
	4. [illegible]	[illegible]	[illegible]	do.	[illegible]		1			1	1	36	1 00	3	
	5. [illegible]ehem	Burke	Old Fort	W. Hill	A. Onbey [illegible]				2	3	1	18		4	
2d Class'y.	6. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]		4		6	1	1	37	1 93½	2	
	7. [illegible]	do.	[illegible]	[illegible]	[illegible]		2		3	5		35	1 40	3	
	8. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]				2	2		42	2 03	4	
	9. Mt. [illegible]ch	do.	[illegible]	[illegible]	[illegible]		5			1		25	1 00	1	
	10. Cooper's Gap				[illegible] [deleted]							45		1	
	11. Beth[illegible]	do.	[illegible]	[illegible]	[illegible]	1	3	1	4			30	1 25	1	
	12. [illegible] Creek	do.	[illegible]	[illegible]	[illegible]				3			21	1 00½	2	
	13. [illegible] River	do.	[illegible]	[illegible]	[illegible]	2	6			1	1	59	1 09	3	
	14	do.	[illegible]	[illegible]	[illegible]	1	5		1	3		31	1 75	4	
	15	do.	[illegible]	[illegible]	[illegible]	8	6		15	1		45	65	1	
	16	[illegible]	[illegible]	[illegible]	[illegible]	1			4	1		84	1 65		
	17. [illegible]	do.	[illegible]	[illegible]	[illegible]		2		7	2	1	102	3 00		
	18. [illegible]	[illegible]	[illegible]	[illegible]	[illegible]		1					17	1 00		
						23	45	2	64	27	7	778	$24 85½		$8 26½

1841

[illegible] thus t

TO THE CHURCHES OF SALEM ASSOCIATION.

Dear Brethren—Inasmuch as it is incumbent on us at this time to address you through the medium of a Circular Letter, we have chosen the subject of the duty of church members to their pastors, as one which may furnish matter for our consideration at present. And in in so doing we are not unaware that to do this subject justice it would well employ the talent and skill of a Newton, a Davies, or a Clark. Yet seeing this duty so much misunderstood, and so much neglected among our churches and brethren generally, we cannot forbear to contribute our feeble aid to the removal of the error; and in so doing we pray God that we may say nothing which may be inconsistent with His will and word, so that some may profit thereby. We are also aware, that there is a tradition existing among our brethren generally, which is averse to this duty; and we are also aware that, of all the ideal errors which have their existence amongst christians, those which are traditionally taught are the most difficult to remove; we hope, therefore, that our brethren will not enter upon the perusal of this Letter predisposed not to believe any thing which may be said upon this subject merely because it may cross their traditions.

In the first place, we think it the duty of church members to love and respect their ministers, and never to listen to any idle reports or scurrilous sayings which may be circulated concerning them, but to hold them ever harmless from such attacks by standing rather as their protector, until there is sufficient grounds upon which to found a belief that they are guilty of such things as they may be charged. We have no doubt but that all will see the propriety of this rule, if they will but learn from experience. For instance, how often do we see it the case that the subjects of the wicked one are engaged in circulating evil and scurrilous reports concerning the minister of Christ, with a view to cause the people to think light of him, that his usefulness may thereby be impaired. Hence our duty as christians, and as soldiers in the good cause, arises, to do all we can to wield off the darts of the wicked one, and to destroy their deadly influence. Satan works by many devices to annoy christians, and to destroy their influence, while on their pilgrimage here below. It is therefore necessary that christians should watch over each other for good, and that they should have a special guard over the characters of each other, and more especially over that of the

minister, as he stands rather in front of the christian warfare; he is most subject to the darts of the enemy; the laity should therefore watch carefully over him, and also over each other, so that they might be united in one general band, and be as a company of horses in Pharoah's charriot.

As it may too much increase the size of this letter to say more on this particular duty of christians, we will let what has already been said suffice, and proceed to give our views on the support of the ministry; and it may be necessary here to mention before we proceed further, that the writer of this little epistle is not a preacher of the gospel, his views on this subject therefore are not subject to the bias of lucre or gain, but are founded on the gospel and on a true sense of duty. We think that the scriptures are plain and explicit on this head: Let him that is taught in the word communicate unto him that teacheth in all good things. Gal. vi. 6. Who goeth a warfare any time at his own charges, even so hath the Lord ordained that they which preach the gospel shall live by the gospel. 1 Cor. ix. 7. 14. The necessity of this appears from the injunction delivered to ministers, to devote themselves exclusively to the duties of thier office. 2nd Tim. ii. 4. 1st Tim. iv. 13. 15. We by no means contend that it is unlawful for a minister to engage in secular concerns, for necessity is a law which supersedes the ordinary rules of human conduct; and what are they to do whose means of support are too small to supply the wants of a family? A minister is under additional obligations to provide for things honest in the sight of the Lord, but of men, to owe no man any thing, to provide for his own house, and if he is not enabled to do this by the liberality of his flock, and has no private fortune, he must have recourse to the labour of his hands. It is to the deep, and wide, and endless reproach of some churches, that although possessed of ability to support their pastors, in comparison they doll out but a wretched pittance from their affluence, leaving them to make up the deficiency by the labour of their hands while they should apply themselves to the acquirement of useful knowledge: and then, with insulting cruelty, complain that their sermons are very common, and have a great sameness. Such congregations are not worthy of the services of one of God's ministers.—They love him dearly with their lips, but hate him cordially with their pockets—they love him to keep him humble, forgetting that humility is no less necessary for themselves than for him. This is certainly not drawing them with the cords of love and the bands of a man, but it is treating them like animals who are to be kept into submission by hunger, and kept humble by being kept poor. It is curious to hear how some persons will entreat God to bless their corn in his basket and in his store, while they

withhold every help in their power to furnish means for such blessings. Is not this mocking both God and his minister with a solemn sound upon a thoughtless lip? It is extremely difficult where a matter of this kind must be left to voluntary contribution, and the dictates of individual liberty, to lay down particular rules; all that can be done is to state general principles, and leave these to operate in particular cases; let all christians, therefore, consider what is a just and generous reward for the labours of a man, who is devoting his life to assist them in obtaining an inheritance incorruptable, undefiled, and that fadeth not away, an exceeding great and eternal weight of glory; and who, in assisting them to gain eternal life, exerts at the same time an incorrect, but a beneficial, influence upon all their temporal prosperity; who, by his administrations, soothe their cares, lighten their sorrows, mortifies their sins, throws a radiance over their darkest scenes, and gilds their brightest clouds with additional splendour.

Let it not be thought that, what is given to a minister is a charitable donation; it is the payment of a just debt,—it is what Christ claims for his faithful servants, and which cannot be withheld without robbery. We spurn for ourselves, in the ministry, the degrading apprehension that they are supported by charity. They are petitioners upon mere bounty. Their appeal is to justice; and if their claims are denied on this ground, we hope they will refuse to plead before any other tribunal, but will refer the whole matter to the Great I AM,—who will, in the great and final day, reward all those who serve Him for his cause sake.

T. STRADLEY, *Moderator.*

JAS. BREVARD, *Clerk.*

A SHORT HISTORICAL ACCOUNT

OF THE

CHURCHES CONSTITUTING THE SALEM UNITED BAPTIST ASSOCIATION.

Revised and Abridged.

BY THOMAS STRADLEY, E. KING, AND JAMES BREVARD—Committee.

French Broad.

This church is the mother church in this Association; it was constituted in 1791; number of members not known. Elder Richard Newport, was the supply to said church; the time not known, but was succeeded by Elder Thomas Justice. After a number of years, Elder Benjamin King being raised up and ordained, took the Pastoral care of said church, who was again succeeded by Elder William Kimsey, who was again succeeded by Elder B. King; in 1838, James Blythe, who is yet the supply. In 1840, tota number 41.

The next eldest church is Mud Creek, a history of which, we are not furnished.

Cane Creek.

This church was constituted in 1806, out of French Broad, with 29 members. Humphrey Posey being then ordained, took the pastoral care—Jas. Whitaker and M. Owens, Deacons. In 1816, Elder Joseph Byers succeeded H. Posey as supply. In 1817 no supply—but in 1818, Elder W. D. Kimsey was called to the supply, who continued as such, until 1830, when Elder Stephen Morgan succeeded him. In 1831, he was succeeded by Elder Thomas Stradley, who continued as supply, until 1838, when Elder B. Bruce was called to supply; during the time, there has been considerable fluctuation in the church, and now, (1840) the number is 98.

Cathey's Creek.

This sprung out of French Broad. For history, see Minutes of Twelve Mile Association.

Beulah.

This church also was raised up, out of French Broad; was constituted in 1815 with 15 in number. Sprung [illegible] an ordained minister, took the care of said church as pastor, who was succeeded by Elder Jeremiah Taylor. In 1822, he was succeeded by Elder Robert Jordan; in 1828, Elder James Blythe, who was raised up amongst them and ordained to the ministry, was called to the pastoral care of the church, who remains as such up to the present time, 1840. Total number 29.

Mountain Page

Sprung out of Mud Creek; was constituted in 1832, with 29 members, two of whom were Deacons; Lazarus Shadwick, was called to the pastoral care of the church, who continued a short time, when Elder J. Cantrel succeeded him as supply; after a short continuance, Elder B. King supplied said church. In 1836 Joseph Evins was ordained, and took the pastoral care of the church, who continues at present 1840. Our total number is 53.

Ebenezer.

This church was constituted in 1817, with 11 members: Elder William Kimsey pastor until 1830, when Elder Jacob Cantrel was called to the pastoral office, Elder John Lyons an Assistent, continuing until 1834, when Elder Wm. Kimsey was again called to the charge until 1835, from which time there was no regular supply until N. P. Corn, was ordained in 1839, who continues pastor. The total number in 1840, is 46.

New Bethany

Was constituted in 1833, ordaining A. Onbey and David Cearcy Deacons; Elder John Lyons was chosen supply; brother B. Bruce being raised up among them, was ordained to the ministerial office in 1837, after this, Harris Gilliam, was ordained Deacon; B. Bruce, being pastor. Total number in 1840, is 37.

Crab Creek,

A branch from Mud Creek, was constituted in 1834, with 22 members; Elder Jacob [illegible] was chosen pastor, continuing in that office until 1839, when Elder Jonathan King succeeded him, and remains until the present, (1840.) Total number 22.

Mill's River

Sprung out of French Broad, was constituted in 1835, with 16 members Elder Robert [illegible]n, supplied until 1837, when Merrit Rickman being ordained, was [illegible] to the pastoral office, who continues such at present (1840.) Present number 54.

Green River Church

Sprung out of Mud Creek church, it was constituted in 1837, with 12 members, one of them being a Deacon. This church was without regular supply until 1838, at which time, Elder Jas. Blythe was called to supply said church, one Deacon being since ordained; Jas Blythe remains to supply the church to the present date, 1840. Total number 52.

Salem Church

Took its rise from Cane Creek church, and was constituted in 1838, with 28 members, one of whom a Deacon, after which Joshua Souther was ordained a Deacon. Elder B. Bruce being their supply, who yet remains as such. The total number in 1840, is 37.

Mt. Pleasant.

This church was constituted in December 1839, with a few names of the Baptist order who had located themselves in and near Asheville. They agreed to [illegible] church ordinances, and called Thomas Stradley (late from England) to their supply, he being a licensed preacher. In 1839 they became a constituted church, and at the same time brother Peter Stradley was ordained to the office of Deacon. Brother Swan Burnet belonging to the said church, being formerly ordained to that office; after which brother T. Stradley was ordained to the ministry, and has been pastor of the church to the present time, August, 1841.

Mt. Moriah Church.

Was constituted in 1839, with 14 members: brother A. Step, was ordained Deacon. Elders B. King and John Lyon chosen to supply. Our present number in 1840, is 23.

Cooper Gap Church,

Was constituted in 1839, its number being 16, one of whom was a Deacon. Elder John Lyon was called to take the care of the church, one other Deacon has been ordained. Our number in 1840, is 45.

In the Salem Association, there are three other churches of which we are not furnished with a history. Their whole number as represented to us in 1841, is 69.

B
Hebb

MINUTES

OF THE FIFTH ANNIVERSARY,

OF THE SALEM

UNITED BAPTIST ASSOCIATION,

HELD AT THE BOILING SPRINGS CAMP MEETING,

Henderson County, N. Carolina.

FRIDAY, AUGUST 12th 1842.

The Introductory Sermon, was delivered by Elder Jacob Cantril, from Psalms xxxvi ch. and 7, 8, 9th verses. "How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light."

After which the delegates assembled at the stand, where prayer was made by Elder T. Stradley.

1st. Received and read letters from 15 churches, and enrolled their delegates names.

2nd. Read rules of decorum.

3rd. Opened a door for the reception of Churches: none received.

4th. Elected Elder T. Stradley, Moderator, and Brother James Howard, Clerk.

5th. Received from the Catawba, a packet of Minutes by brother Wm. R. Simons, a messenger: From French Broad, a letter and minutes by the messengers, Elder Peter Miller, and brother Henry Brookshear. From Tuckasiege, a letter and minutes, by Elders Wm. Hayns and T. Henson. From Broad River, a letter, messengers, Elder Wm. Hanson, brother B. Page, Elder S. Morgan. From Green River, a letter and minutes by their messengers, Elder J. C. Grayson, brother B. Coward.

6th. Invited Ministering brethren, who visited us to seats, whereupon James M. Webb and Thomas Sales, appeared and took seats.

7th. The Committee of Investigation reported the result of their labor with the Cooper Gap Church, report received, and committee discharged. The Cooper Gap Church letter, and delegate was then received.

8th. Appointed the Moderator and Clerk, with Elders Robert Jordan, Merret Rickman, and brother E. Hightower, to arrange the business of the Association, to whom all papers be referred.

9th. Adjourned until 10 o'clock to-morrow morning.

Prayer by Elder Thomas Henson.

SATURDAY 13th.

Convened at the House pursuant to adjournment, called the delegates names and proceeded to business.

10th. A letter from the Catawba was presented by Elder M. J. Abernathy, who was invited to a seat in the Association; also a letter from the Twelve Mile, by E. W. Evens, who took a seat.

11th. The report of the Committee of Arrangement, presented, to-

ceived, and the Committee discharged.

12th. David Garren, Thomas Morris, and J. Osburn, were appointed a Committee on Finance.

13th. Elisha King, Jonathan King, N. Shoap, M. Rickman, and Robt. Jorden, were appointed to arrange Union Districts.

14th. Appointed Elder Jonathan King, to preach the next Introductory Sermon; and Elder R. Jorden, alternate, and Elder M. Rickman, to write the Circular for 1843.

15th. The next Association, to be held with Mills' River Church, Henderson County N. C. twelve miles West of Hendersonville, commencing Friday before 2d Sabbath in August 1843.

16th. Agreed to renew our petition to the Baptist State Convention, to hold its session in 1843, in this part of the State; and Elder Thomas Stradley, to address the Convention on the subject.

17th. The Committee on Union Districts, report the arrangement thus: 1st Dist. composed of Mount Pleasant, Cane Creek, Salem, Ebenezer, Mount Moriah Churches. 2d District, Mills River, French Broad, Mud Creek, Friendship, and Mountain page. 3rd District, Green River, Crab Creek, Bulah, Little River, Cathey's Creek.

18th. Appointed the following Brethren to write corresponding letters; E. King to write to the Catawba, Elders J. Ivens, M. Mason, J. King, & Brother J. Rhodes, Messengers. T. Morriss, to write to Twelve Mile; Elders R. Jorden, J. Lyon, N. P. Corn, and J. Ivens, Messengers. J. B. Thomas, to write to French Broad; Elders J. Lyon, and M. Rickman, Messengers. Elder T. Stradley, to write to Tuckasiege, himself and Elder M. Rickman, Bro. T. Morriss, and E. King, Messengers. Brother James Brevard, to write to Broad River, Elder N. P. Corn, Brethren M. Mason, and John Caps, Messengers. Brother R. K. Pace, to write to Green River, Elder T. Stradley, Brethren J. M. Holbert, J. Holbert, Elders M. Rickman, N. P. Corn and R. Jorden Messengers. Elder M. Rickman, to write to Tiger River, Elder Joseph Ivens, and Bro. R. K. Pace, Messengers.

19th. Elder T. Stradley, appointed by the Committee on preaching, to preach a Sermon on the Missionary Subject, after which a contribution will be taken up.

20th. Agreed to grant the request of the Baptist State Convention, to publish an article in their Minutes, as follows :

Commencement and Session of W. F. COLLEGE.

The commencement is on the third Thursday in June. The first Session will commence on the second Monday in August, and close on the third Thursday in December.

The Second Session will commence on the second Monday in January, and close on the third Thursday in June.

The vacations, are from the third Thursday in December, to the second Monday in January, and from the third Thursday in June, to the first Monday in August.

21st. Granted the request of the Cooper Gap Church, to give a letter of dismission to join the Green River Baptist Association.

22nd. Appointed a delegate from each Church, to arrange Union Meetings.

Adjourned to Monday 10 o'clock.

Prayer by Elder M. Mason.

SABBATH.

The Stand was occupied by arrangement, J. C. Grayson and J. M. Webb, preached before recess; followed by T. Stradley, (on Missionary) and Wm. Haynes, to a large and intelligent congregation, and from appearance, we have reason to hope the seed sowed, will yield some fruit to the glory of God.

23rd. Union Meetings as follows. 1st District, at the arm of Mount Pleasant, on Bull Creek, commencing Friday before the fifth Sunday in October next. 2nd District, at French Broad, Friday before the fifth Sunday in May, 1843. 3rd Dist. at Catheys Creek, on Friday before the third Sunday in May, 1843..

24th. Called and read corresponding letters, all of which were adopted as ours.

25th. Took up a query found on the table, which reads thus. "Is it prudent and just, and in accordance with the spirit of the gospel, for the arm of a Church, who sets to themselves, and exercises all the powers and functions of a Church, to come in and act with the body, contrary to the will of the majority thereof, in choosing a supply therefor. and thereby make a choice contrary to the will of a majority of that body?

Answer. We recognise no such powers, as set forth in the query, in an arm of any Church in the Salem Association..

REPORT OF THE FINANCIAL COMMITTEE.

26. Contributed by the Churches	$21 01¼
Indebted to the Treasury from last year.	3 76¾
Ballance.	17 24½
Allowed the Clerk for past services	5 00
When deducted leaves a ballance	$12 84½
Contributed by the Association and friends	6 00
Total:	$18 24½

MISSIONARY APPROPRIATIONS.

From Cane Creek $2,00 divided Home Miss.	$1 22½,	Forgn 77¾
Mount Pleasant Church and Congr. 7,00	3 50	3 50
Green River for Birman Mission		75
Contribution on Sabbath $10 25 equal	5 12 1-2	5 12 1-2
	$9 85	10 15

27th. A Circular prepared by Elder T. Stradley, was read, and ordered to be appended to the Minutes.

28th. Resolved, that the Clerk have as many copies of these Minutes printed, as the funds in his hands will enable him to have done.

29th Resolved, That we desire a record on these Minutes, of our thanks to Almighty God, for the good feeling which has been exhibited during our session; and to the tent holders, and friends, generally, for their kindness and hospitality.

Adjourned to the time and place appointed.

Prayer by the Moderator.

THOMAS STRADLEY, Moderator.

James Brevard, Clerk.

☞The Clerk received a packet of Minutes from the Broad River Association, after the rise of the Salem Association, which he will distribute as speedily as possible.☜

CIRCULAR LETTER,

To the Churches whom we Represent.

Dearly Beloved in the Lord, circumstances, beyond our control, have prevented us complying with the task enjoined. We plead it may be borne with, until we may be better prepared for the subject.

For the present we address you on a subject of vast importance. viz: Family Government.—It is truly lamentable, that many professing Christianity, act almost destitute of any order or government in their families, notwithstanding the great maker of the Universal World, has given injunctions, definite, on every branch of the domestic circle, individual and collective.

Here we affectionately remind you that inattention to this subject is fraught with great evils, it is treating the great Lawgiver with indifference, and also you are robbing yourselves and families of those sacred endearing delights, which always follow a strict adherence to the path of duty. And further, it is awfully refusing those means of grace, calculated to aid you through the Wilderness, to your Heavenly home, and to promote a growth in grace and Knowledge of the blessed Redeemer in whose likeness, you doubtless hope to shine eternally. And again, by this inattention to know and perform, those duties, you cast away, many unspeakable mercies, and prevent the trial of those means calculated to awaken the unconverted part of your family, which in numberless instances, have been blessed to others, who concientiously believe God should be obeyed.

The disadvantages of noncompliance may further be seen, while expaciating on duties that we may further show.

One pleasing duty enjoind on the families of Christs friends, is that of social prayer, and no tongue or pen, however learned, is sufficient to describe the joys derived, or advantages received, from a cheerful performance of this sacred obligation. Here we appeal to experimental matters of fact, Christians though changed by divine grace cannot expect to be wholy sanctified, from the corruptions of a depraved nature, in this life, the old man of Sin, will strive again, & again, for the mastery over the new implanted principles of the Spirit, and some of the most spiritual minded, have to lament, that ere they are aware, some lurking principle of the former government rises in rebelion, to the distress of the individual, and sometimes whole Families with which they are connected, sometimes a little ill humor—a cross word—a feeling of resentment &c. All of which are very inconsistent to say the least, and very detremental to the cause of Christ, before your children and servants. But under these unhallowed feelings, observe the man who is determined to observe the commands of God in his family. In the morning or at night, the little group assemble, the best of all books is opened (the book of God) an affec-

tionate glance is cast around the circle, a thought follows—they all need forgivness from God, they are all sinners in the sight of God, and the leader of the devotion no less needy, this thought is quickly succeeded by a second, God hath said how can ye be forgiven, except ye forgive; the thought is enough, all little difficulties dwindle away or should do so, the affectionate husband feels sorry that he could not more cheerfully bear the quick retort of his companion in joy and sorrow; the tender Wife perhaps at the same moment feels an instant impulse, that all should be peace in the immediate presence of the God of peace; thus, struggles to banish every motion of uneasiness, and thus happily blest, they bow together with their little mortal immortal throng before the Throne of grace, to ask more grace to be better able to bear one anothers burdens and to fulfill the law of Christ, and to fulfill the natural and christian obligations of love to each other. And to be able to live a more exemplary life before their offsprings, that their conduct may not prevent them giving up their account with joy to Him, who hath said in his wise Providence take these little immortals, train them up for my presseence and glory. In answer to their prayer, the little incidential difficulties vanish, peace is restord and God glorifyed. It is not so in the family of the disobedient professor. They feel no tests of concience, in the path of this delightful duty, consequently are not tenderly concerned to square their lives to the demands of divine requirement, when they are interrupted by supposed failings in each other (the sweetest of music will jar) saith the old proverb they frequently indulge a cold distance to each other which increases with its age until it is perceived by their family and sometimes by the World; who being aided by the enemy of all righteousness, declare there cannot be so much reality in Religion as is often expressed: thus their children turn a deaf ear to sacred admonition, take their own course, become hardened, grieve their Parents through life, and blame them in Death, for not having brought them up in the way they should go.

Again, much depends upon Parrental example for the future moral behaviour, & comfort among families, it is observable that in many instances where Parents are kind and courteous to each other, the children are affectionate and tender for one another. And to the contrary where parents are cross and peevish one to the other, the children grow up in the same disorder, and become obnoxious in society, a burden to themselves, a prey to the enemy of peace, and sowers of discord.

Another duty no less important we present, that is entering into christian conversation with your Children. This duty was enjoined on the Church in the days of Moses, read dilligently the 6th Chapter Deut'y.—"These words which I command thee this day, shall be in thine heart: And thou shalt teach them dilligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

They were to inform their Children the meaning of the stones being taken out of Jordan, and also the meaning of the services of the Passover. Ex. 12—26.

Some say they can converse with others but cannot with their own Children, this appears like approaching the Wisdom of the Divine Legislator, in giving injunctions beyond capacity. You can repeat instruction, lesson after lesson, to qualify them for usefulness in the World; but you cannot give them precept after precept (already laid down in the Scriptures) calculated to prepare them for Eternal Bliss. Truly it is Awful that any should give way in the discharge of this indispensable duty, to neglect. How can you train up your offspring in the nurture and admonition of God? some as a cloak to their sloth. [illegible] slackness in duty, have said after all their [illegible] sons & daughters have done badly; to this we [illegible] command there is great reward; [illegible] is of immense value. Therfore [illegible] determination, our rule of conduct. "But as for me and my house we will serve the Lord." Let us take courage [illegible] he hath said "train up a child in the way [illegible] when he is old he will not depart from it." The [illegible] outwardly, but within the impulse of conscience [illegible] may eventuate in the hand of God as a means [illegible] as it has already done very many. The distress attending a non-compliance with this duty is past our painting. [illegible] established by sound philosophy, i. e. the mind will [illegible] for virtue or vice. And if care be not taken to store the mind with principles dictated by inspiration, (which is able to make them wise unto Salvation) it will become vague and empty, a greedy receptacle for immorality, an easy prey to destruction. Awful has been the remorse of thousands, who survive their wicked children, prompting them to cry in anguish, [when too late.] Oh that I had my children back for a little season; that I might be more faithful to their eternal interests. Oh that I had died for thee, peradventure it might have kept thee from that keen despair thou art now suffering, and must suffer forever. The bare reflection of the horror that must wound such a parent, prevents us from enlarging.

The next duty we glance at, is that of acquainting yourselves with the company they keep, helping them by advice, to select those associates that may not prove detremental to their reputation or eternal interests. The honor and comfort of the family may be interrupted for want of attention to this duty. It is an ancient saying, "men are known by the company they keep, and truly thus they rise or fall in the esteem of society, generally. Also, their everlasting all, is at stake, so saith Inspiration, "Be not deceived; evil communications corrupt good manners." And again, Solomon instructing on this particular, saith respecting ungodly men, "My son, walk not thou in the way with them, refrain thy foot from their path: for their feet run to evil.

We further recommend a faithful watchfulness over their practices, as habits formed in infancy and youth, are not easily broken in maturer years, the cultivation of industrious habits in early life, frequently lays a foundation for future usefulness and comfort. Many of the youth of the land are allowed to act as, and go where they please, and thus are frequently found mingling in waste-time parties, sometimes dances, and other practices unlawful and unseemly for children of professors: here they frequently imbibe habits of swearing, drinking, wantonness, pride, extravagance, and many other evils, notwithstanding daily observation, and the

word of God concur in establishing these facts; yet many Godly parents plead, it is hard to curtail youthful minds, adding, they loved the like when they were young. Here we ask, why do you not love them now? is not the propensity as great for those things that please the flesh, as ever? We answer, if unrestrained by grace, they are still as allureing as ever they have been. We again query. If you think either of these practices could afford a happy inlet to Eternity? No, it would be a fiery, lasting tormenting dagger to you, should you have to reflect your son died unadmonished, unrestrained, drunk, or at the race-course, or at cards, or your daughter at a ball or theatre? If these are not desirable places and practices to die in, it must follow as a matter of course, they are not safe to live in. Another piece of advice we presume will be considered wholesome, is relative to the books you suffer in your families. If you hate poison, keep it beyond the reach of your children and domestics. Much influence is shed abroad, (good and bad) by the compositions of men; therefore, it is your duty to examine the books perused, point out the errors they may contain, and forbid them a place in your house. Many forbid the Bible as a school book, but we strenuously recommend it; it is the gift of God, therefore must be perfect in all its parts when combined. We know men of corrupt minds have, and can select detached narratives, to make ridicule, but learn ye to find and shew the design of Heaven in all its important bearings, and beauty will appear complete in wisdom.

That you and your families may appear complete in Christ at last, is our earnest and constant prayer.

We hope that our Denomination may not be behind others in moral government in their families, endeavoring to glorify God by bringing them up for eternal blessedness.

Teach them to fear God, to fear sin, and then to fear nothing.

Teach them to honor good men, to whom honor is due

Teach them to know the Sabbath is the Lord's and in the sanctuary he will lead humble enquirers in the way everlasting.

Teach them there is a retributive day approaching, for which all other days were made.

Teach them by nature they are unprepared for Heaven, and nothing but pardon through the blood of Christ can prepare them for it.

Let them know that God loveth them that love him, and they who seek him early shall find him.

Be thou faithful unto death, and I will give thee a crown of Life, saith the Lord. AMEN. AMEN.

THOMAS STRADLEY, Mod.

JAMES BREVARD, Clerk.

1842

STATE OF THE CHURCHES.

	Churches.	Counties.	Post Offices.	By whom Supplied	DELEGATES NAMES. Ordained Ministers marked thus‡ Licensed Ministers thus† Absent thus*	Received	Baptized	Restored	Dismissed	Excluded	Died	TOTAL	Contributions	Sab. Sch'l	Missionary
2d Dist. 1st District.	Cane Creek.	Buncombe,	Fair View	T Stradley	James Brevard, Joshua Whitaker, A. Ballew*		1		9			79	$1,82	1	
	Ebenezer	Henderson,	Flat Rock	N P Corn	N. P. Corn‡ W. Williams E. Shipman, G. Allen		4	3	1	1	1	42	1,00	1	
	Salem	Buncombe,	Limestone	M Rickman	David Garren, Joshua Souther, Thos. Morriss.					2		36	1,55	3	
	Mt. Pleasant.	do	Asheville	T Stradley	T. Stradley‡ N. Sloop, Alex. Porter*				1			21	87	2	7
	Mt. Moriah.	Henderson,	Edneysville	J cantil J Lyon	J. Lyon† J Cantril† J D. Justice, A. Step,		7					39	1,00	1	
	French Broad	do	Mills' River	M Rickman	J. Osburn, J. Rickman, M. Lance.	1		1	2	1		37	1,55	2	
	Mud Creek	do	Flat Rock	J King	L. Fuller, S Hetherly, W. Morgan, E. King.	1	2		2	1		38	1,50		
	Mills River	do	Mills' River.	M Rickman	Merret Rickman† M. Gallaspy, S. Jones.	6	1		11		1	54	1,00	4	
	Moun'n Page.	do	Flat Rock	J Ivens	J. Ivens,‡ Squire Morgan. Jesse Rhoads.		4		10	1	1	77	1,00	1	
	Friendship	Rutherford,	Tryon.	J King	J. King† B. Holbert, J. Holbert J. M. Holbert.	2	7		1			81	1,00		
	Bulah	Henderson,	Flat Rock	M Rickman	L. Sitton J. Osburn, Jr.	1	1		9		4	15	65	1	
	Catheys Creek.	do	Catheys Creek	R Jordan	R. Jordan† J. Hamblin, M. Mason† R McMinn, A Glazener, J. Canemer		16		5	3		118	3 05		
3d Dist.	Crab Creek	do	Flat Rock	J King	S. Cantril, K. Sentle, S. Oston, S. Ivens.		2	3	3	1		20	95	2	
	Green River.	do	do		J B. Thomas, E. K. Pace, John Capp.		4		11	5		44	1,50	3	75
	Little River	do	Claytonville	R Jordan	E. Hightower, F. Alleson, J M Hefner, A McAll,		1		4			31	1,50	4	
	Cooper Gap.	Rutherford,	White Oak	H Patterson	C. Brown* L. D. Gilbert.			1	2	2	2	33	50		
						13	50	5	76	17	9	664	21,14		2,75

MINUTES

OF THE

SIXTH ANNIVERSARY

OF THE

SALEM UNITED BAPTIST ASSOCIATION.

HELD WITH THE CHURCH AT MILLS RIVER, HENDERSON COUNTY, N. CAROLINA.

Friday, August the 11th, 1843.

The Introductory Sermon was delivered by Elder Jonathan King, from Paul's first Epistle to Timothy, chap. II, verse 19.

After which the delegates assembled in the house, where prayer was offered by the Moderator.

1st. Read letters from fifteen churches, and enrolled the delegates' names.

2nd. Elected Elder Merit Rickman Moderator, and brother James Brevard Clerk.

3rd. Read rules of decorum.

4th. Received from French Broad Association a letter and packet of minutes, by Elder Porter Mill[illegible], H. P. Parem, and brother H. Brockshear, messengers: from Green River letter and minutes, Elder H. W. Patterson, brother John Whiteside, messengers; from Tuckaseege a letter and minutes, Elder J[illegible] Sayles, messenger; from Twelve Mile a letter and minutes, Elder David Blythe, messenger; from Tiger River a packet of minutes; from Broad River a letter, Elder Thomas Dickson, messenger.

5th. Appointed the Moderator and Clerk and Elder Robert Jordan, and brethren [illegible] and J. Osburn, a Committee of Arrangements.

6th. Appointed A. Bo[illegible], [illegible] Sitton, and H. Hightower a committee to examine preaching, during the session.

7th. Visiting brethren in the ministry to seats; whereupon, Elder James Blythe, from Ga., took a seat.

8th. Appointed J. B. Thomas and James Duckworth a Committee of Finance.

Adjourned until to-morrow, 10 o'clock A. M.—prayer by Elder James Blythe.

Saturday, 12th.

Met pursuant to adjournment; prayer by the Moderator—after which the roll was called.

9th. Read and received the report of Committee of Arrangement.

10th. Appointed Elder T. Stradley to write corresponding letters.

11th. Appointed corresponding messengers: to French Broad, Elder M. Rickman, and brethren Joshua Souther and E. Cole; to Green River, Elder Jacob Cantrill and brother James Brevard; to Tuckasiege, brethren M. Mason, B. Wilson, and M. Lance; to Twelve Mile, Elders N. P. Corn, J. Ivens, and brother Asa Sitton; to Tiger River, brother James Duckworth; to Broad River, Elders J. Cantrill, Wm. Mince, and brother John Caps. The correspondence with Catawba dropped.

12th. Union Meetings, 1st Dist. at Cane Creek, commencing Friday before the 1st Sabbath in May, 1844; Elders J. Ivens, J. Cantrill, T. Stradley, and M. Rickman to attend: 2nd Dist. at Mountain Page, Friday before the 1st Sabbath in November next; Elders *R.* Jorden, N. P. Corn, J. Cantrill, and J. Ivens to attend: 3rd Dist. at Bulah, Friday before the 1st Sabbath in April, 1844; Elders Robert Jordan, M. Mason, J. Ivens, David Blythe, and J. King to attend.

13th. The petition from Mt. Moriah for dismission, granted.

14th. Appointed Elder Thomas Dickson to preach first on Sabbath, to be followed by Elder James Blythe (on missionary,) Elders H. W. Paterson and John Haynes, in the afternoon.

Adjourned until Monday, 9 o'clock A. M.

Sabbath.

The stand was occupied by those appointed, in the order of their names; who preached to a large and attentive congregation. We hope the seed sowed will bring forth much fruit.

Monday, the 14th.

Met pursuant to adjournment; prayer by Elder James Blythe.

15th. Querie and request from *Mt.* Pleasant: can there be any inconsistency in forming temperance societies in our churches and congregations? also, How many churches have done it on the tetotal system? Answer: We think it is not inconsistent; but no church in our association has done it. Querie from Bulah: How shall a church proceed in a case of flat contradiction between two members, when there is some corresponding testimony, but of the world? Ans. The member who brings a charge against another, should establish it; but in no case receive testimony of the world. Querie from Cathey's Creek: What should be observed in dealing with public transgressors? Ans. He that sins openly, rebuke before all.

16th. The circular prepared by Elder Rickman was read and adopted.

17th. Brother T. Morriss to write the circular letter for next year.

18th. Elder Robert Jorden to preach the next introductory sermon; in case of failure, N. P. Corn to preach it.

19th. The Salem Association will convene at Salem church, in 1844, twelve miles south of Asheville, Buncombe county, North Carolina, Friday before the second Sabbath in August.

20th. Appointed Elder M. Rickman a delegate to represent the Salem Association in the Baptist North Carolina State Convention, in October next.

21st. Report of the Committee on Finance:—

Received from the churches, - - - - -	$18 47 1-2
Ballance in the treasury, - - - - -	24 1-2
	$18 72
Allowed to the clerk for past services, - -	5 00
When deducted leaves	$13 72

22nd. *Resolved*, That the clerk have as many copies of the minutes printed as he can with the funds in his hands, belonging to the Association. $10.23 3-4, taken up on Sunday, is sent to the Baptist State Convention by the

delegates appointed, to be equally divided between foreign mission, home mission, and education.

The Association expressed their thanks to Almighty God for [illegible] permitting us to convene this time, [illegible] us during our deliberations; [illegible] River settlement, for their [illegible] during this session.

[illegible] and place appointed; prayer by

[illegible] RICKMAN, *Moderator.*

1543

STATE OF THE CHURCHES.

	CHURCHES.	COUNTIES.	POST OFFICE.	BY WHOM SUPPLIED.	DELEGATES' NAMES.	BAPTISED.	REC'D BY LET.	RESTORED.	DISMISSED.	EXCLUDED.	DEAD.	TOTAL.	CONTRIBUTIONS.	SABBATH MEETINGS.
1st. Dist. 2nd Dist.	Cane Creek,	Buncombe,	Fair View,	T. Stradley,	Jas. Brevard, J. Whitaker, A. Ballew.		1		7	1	2	75	1 80	1
	Ebenezer,	Henderson.	Flat Rock,	N. P. Corn,	N. P. Corn,† J. Jones, George Allen.		2		3		1	40	1 10	3
	Salem,	Buncombe,	Limestone,	M. Rickman,	D. Garren, T. Morriss, J. Souther.	1			2			34	1 53¾	3
	Mt. Pleasant,	"	Asheville,	T. Stradley,	T. Stradley,† N. Shope.					2		19	75	2
	French Broad,	Henderson,	Mills River,	M. Rickman,	M. Lance, J. Osbun, J. Rickman.	1	1	1	3	3		30	1 12½	2
	Mud Creek,	"	Flat Rock,	J. King,	J. Hetherly, A. Nelson,* A. Hetherly.		2		5	1	2	73	1 00	
	Mills River,	"	Mills River,	M. Rickman,	M. Rickman,† L. Siten, E. Cole.	2	7			2	1	38	1 87½	4
	Mountain Page,	"	Flat Rock,	J. Ivens,	J. Ivens,† Squire Morgan,		2		1			28	52½	1
	Friendship,	Rutherford,	Tryon,	J. King,	J. King, B. Holbert, J. Holbert. Wm. Newman.*		3			1		26	1 00	
	Bulah,	Henderson,	Flat Rock,	M. Rickman,	J. Osbun, A. Siten, J. Shipman.		3		2	2		18	1 15	1
	Cathey's Creek,		Cathey's c'k	R. Jorden,	K. Jorden,† M. Mason,† B. Wilson, J. Duckworth, E. Gallaway, J. Gallaspye.	2			7		3	102	3 00	3
	Crab Creek,	"	Flat Rock,	J. Ivens,	S. Cantrill,* R. Sentle, S. Ivens.		1		3	1		17	86¼	2
	Green River,	"	"	T. B. Justice,	Wm. Mince,† C. Caps, J. Caps. J. B. Thomas.	2	9		4	1	1	45	87½	3
	Little River,	"	Claytonville	R. Jorden,	E. Hightower, T. Allesson.									
				J. Cantrill,	J. C. Hightower, J. M. Hetner.	3	7	1	3	2		37	1 50	4
	Mt. Moriah,	"		J. Lyon.	J. Cantrill, J. Hill.	1			4			30	47½	
						12	38	2	41	16	10	602	18 47½	

Ordained ministers marked thus ‡
Licentiates thus †
Absentees thus *

CIRCULAR LETTER.

To the Churches which the Salem Association represents:

Dear brethren.—According to our practice, we address you this year, with a short epistle, on some of the benefits of christian conversation; and when we say christian, we allude to the real believer in Christ, whose conversation is not after the common course of the world.

We have learned by happy experience, that great has been the good resulting from members belonging to the same church, or society, conversing with each other on the volume of divine inspiration; in giving each other's views on that which is able to make them wise unto salvation.

By this, christians gain a oneness of mind; out of which, the greatest regard for each other flows; this we see in the religious manner of reading the law: "So they read in the book in the law of God distinctly, and give the sense, and caused them to understand the reading," Nehemiah, chap. viii, v. 8. Also, saith an Apostle, "For, whatsoever things written aforetime were written for our learning; that we, through patience and comfort of the scriptures, might have hope. Now the God of patience and consolation grant you to be like minded one toward another," Romans, chap. xv, v. 4, 5. But some precious brethren, may be so remiss in this duty, as to conclude, these scriptures are binding only on the minister; but let them read again: "Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel," Philippians, chap. i, v. 27. But the benefit is not confined entirely to reading and expounding the scriptures; but often has a brother or sister been cast down, with many clouds of dispondency beating upon the soul, and their friend, once their companion in like suffering, by a christian-like conversation, cheers the expiring hope, faith is strengthened: and now, if one says come, let us go up to the house of the Lord, the soul replies, I am glad; and how often has the disconsolate in spirit been thus cheered; the fatherless here finds unspeakable comfort; the widow's bosom is filled with increasing delight: and the old pilgrim is made to see the riches of grace and glory brought to view; in

this encouragement, they feel it so sensibly, that death has lost its sting to them, and in the soul pours blessed pleasure the world cannot take away: And by the same means, the young christian is encouraged to look over a long train of evils, and the promise brings it near as to-morrow; by this they are enabled to learn instruction in a living way, and escape many of the pernicious evils they might otherwise fall into.

In order to illustrate more fully the benefits of christian conversation, we will mention some of the bad effects the neglect of it produces; for the want of it, we see the most striking witness of languishing in our churches. The minister seems to drag heavily along to the church or congregation. The state of his body is injured after, but not his soul; neither does he inquire of those he meets, however deeply some one present may be impressed; the indifference so manifested, they forbear to speak; they leave with a double weight of their sorrow, thrown back upon the heart: and as long as this is the direful state of things, we must not wonder at few attending the house of God.

Oh, brethren, if we knew what language to adopt that would stir up your pure minds, to the full discharge of every duty, we would do it; for this seems to have been the leading topic of some of our former circulars; notwithstanding, we still remain in a state of stupor.

Should we not readily conclude, that the religion of Jesus is worth talking about?

"Ashamed of Jesus?—just as soon
Let midnight be ashamed of noon."

David says, "I will declare thy name unto my brethren, in the midst of the congregation;" and the prophet Isaiah says, "I will mention the living kindness of the Lord."

Dear brethren, we think great has been the good of introducing the subject of religion to the irregenerate. The Apostle Peter, when applied to by Simon, for the gift of the laying on of hands, that they might receive the Holy Ghost, reproves his hypocrisy; tells him, his money perish with him; and that he perceived he was in the gall of bitterness, and the bonds of iniquity. It seems that Simon was so convinced that he was under the displeasure of God, that he immediately said to Peter, "Cry ye to the Lord, that none of these evils come upon me."

We would ask any christian parent, what is their duty to their children? The Psalmist says, "Come, ye children, hearken unto me; I will teach you the fear of the Lord."

The good effects of this instruction is, they forget it not, neither do they depart from it, when they are old, nor are they found begging bread.

In our last and closing remark, we would say, that much depends on our order of life, to give weight to our labour, and make it effectual in doing good; may God be our helper, that we may not stand off from our duty, (the workers of iniquity spare no pains, in trying to effect their evil designs, in the destruction of the soul,) always recollecting: "They that feared the Lord, spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him, for them that feared the Lord, and thought upon his name."

Let us take up the patriarchal cry: "Come and hear, all ye that fear God, and I will declare what he has done for my soul."

The grace of our Lord Jesus Christ be with you all; Amen.

M. RICKMAN, *Moderator.*

JAS. BREVARD, *Clk.*

1843

MINUTES

OF THE

SIXTH ANNIVERSARY

OF THE

SALEM UNITED BAPTIST ASSOCIATION.

HELD WITH THE CHURCH AT SALEM,

BUNCOMBE COUNTY, N. CAROLINA.

FRIDAY, AUGUST 9TH, 1844.

The Introductory Sermon was preached by Elder Robt. Jordan, from the 2nd chap. and 21st verse of Paul's Epistle to the Ephesians—"In whom all the building, fitly framed together, groweth unto a holy temple in the Lord."

After which the Delegates assembled in the house, where prayer was made by Elder N. P. Corn.

1st. Read letters from fourteen churches, and enrolled their Delegates names, and noted their statistics.

2nd. Received two newly constituted churches, viz: Macedonia and Hominy Creek.

3rd. Read rules of decorum.

4th. Elected Elder Merrit Kickman, Moderator, and brother James Brevard, Clerk.

5th. Called for correspondence, and received from French Broad a letter and minutes by their messengers, Elders P. Miller, H. P. Parham, R. Patterson, and brother H. Brookshier. From Turkeytown a letter and minutes, by their messengers, Elders Wm. Haynes and brother E. Osburn. From Swannanoa Mills a letter and minutes, by their messengers; Elders S. [illegible] and T. L. Roper.—From Green River a letter and minutes by their messengers, Elders [illegible], and J. [illegible] Pendegrass. From Catawba River a letter and minutes by their messengers. Mr. William [illegible] to renew correspondence with the same.

6th. An invitation was given to Brethren in the ministry to seats; whereupon Jesse Clayton presented himself and took a seat.

7th. Appointed the Moderator and Clerk, together with Elders Pass, Stradley, [illegible] Brother [illegible] King a Committee of Arrangements.

8th. Appointed Brethren John Ormand and D. King a Committee on Finance.

9th. Appointed Brethren Jesse Boyder, E. Moore,

[illegible] J. Osburn to arrange preach-
[illegible] Sabbath.
[illegible] J. Chastain, Wm. Haynes,
[illegible] Committee on Communications.
[illegible] Thos. Stradley and brother
[illegible] on the State of the Union.
[illegible] Jonathan King, Robt. Jordan,
[illegible] to arrange union meetings.
[illegible] to-morrow morning.

[illegible] AUGUST 10TH.

[illegible] government.

[illegible] ren to write corresponding let-
ters, [illegible] to bear them, viz: E. King to write
to [illegible] or Jas. Blythe, and brethren Joseph
King [illegible] messengers to bear the letter. Elder
Jas. Blythe [illegible] Green River; Elder J. Evins and
brother James Brew[illegible] messengers. Elder Thos. Stradley
to write to [illegible] River; Elder N. P. Corn and bro. Squire
Morgan messengers. Brother J. H. Duckworth to write
to Broad River; Elder N. P. Corn and bro. Squire Mor-
gan messengers. Brother John Davis to write to Twelve
Mile River; Elder Robert Jordan, N. P. Corn, J. Evans,
and brethren A. Chasner and S. Evans, messengers. Bro-
ther Joseph King to write to Catawba River; Elders M.
Rickman, James Blythe, and J. Evans messengers. Bro-
ther John King to write to Tuckesiege; Elder Merrit
Rickman, and brethren Wm. Crowder, and J. G. Gallaway
messengers.

13th. The committee to whom was referred the ar-
rangement of union meetings, reported and were discharg-
ed; report as follows: 1st district, Hominy Creek church,
Friday before the fourth Sabbath in October next; Elders
Jonathan King, P. Miller, H. P. Parham to attend. 2nd
district, Friendship church, Friday before the second Sab-
bath in April, 1815; Elders James Blythe, and Robert
Jordan, to attend. 3rd district, Cathey's Creek church,
Friday before the third Sabbath in May, 1815; Elders
James Blythe, M. Rickman, and J. King to attend.

15th. Elder Thos. Stradley submitted a report from
the committee on the state of the union; the report was
received and ordered to be appended to the minutes.

16th. The circular letter prepared by bro. T. Morriss,

was read adopted, and ordered to be appended to the minutes.

17th. Elder John Chastain submitted a report from the committee on communications; the report was received and the committee discharged; the report ordered to be appended to the minutes.

18th. Appointed the next association to be at Little River church, Henderson county N. C., fifteen miles south west of Hendersonville, commencing Friday before the second Sabbath in August, 1845.

19th. Appointed Elder James [illegible], to preach the introductory sermon; in case of failure, Elder Robert Jordan to supply. Elder Tho. Stradley to write the circular for next year, on "the final perseverance of the Saints."

20th. The committee on Finance reported as follows:

Received from churches for printing minutes,	$20	53 3-4
The clerk was allowed for past services	5	00
Balance for printing minutes,	15	53 3-4
Rec'd from churches for missionary purposes,	$22	79 1-2

To be applied to the following objects:

Home mission, - - -	[illegible]
Foreign missions, - - -	[illegible]
Bible society, - - -	[illegible]
Burman mission, - - -	[illegible]
Bibles for American India	[illegible]
Contributions taken up on [illegible]	[illegible]
Total amount for [illegible]	[illegible]

21st. *Querie* first, from [illegible] the association recommend [illegible] ion with us and Free-will [illegible]

Answer. We recommend [illegible] gates appointed by the [illegible] churches and those of [illegible] pose of effecting a [illegible] cent associations to [illegible] assist us in council. [illegible] the Salem church, Buncombe [illegible] south of Asheville, on [illegible] April, in 1845. Each [illegible] quested to send one [illegible]

Adjourned until Monday [illegible]

1844

SUNDAY, AUGUST 11th.

Elders James Blythe, John Chastain, H. W. Patterson, and Robert Patterson preached to a large and attentive congregation; and there is reason to hope from appearances, that much good has and will be the result of this day's labor.

MONDAY, AUGUST 12th.

Met according to adjournment, and continued to answer queries.

Queric second: Is it gospel order to receive or retain a member in fellowship while living apart from his companion?

Answer. We believe there are causes which justify a separation between husband and wife, which are to be found in holy writ; and those who are apart without the existence of those causes, ought not to be retained in fellowship.—Of these facts, our churches must alone be the judges; as they ought, when necessary, to examine them minutely.

Querie third: Will the Salem association advise some way whereby the Freewill Baptist can attach themselves to our churches?

Answer. We rescind our act of 1839, and advise, that when they come recommended by letter from the church to which they belong, and subscribe to our abstract of principles, that we receive them.

22nd. Appointed Elders Merrit Rickman, Jas. Blythe, and Joseph Evans, delegates to represent the Salem association in the next North Carolina Baptist State Convention to be held at Raleigh, N. C., Friday preceding the third Lord's day in October next. The Treasurer is authorised to place in the hands of the delegates, all the funds of this association appropriated to missionary objects, and that the clerk write a letter of delegation to the convention.

23rd. On motion, the 13th article of the rules of decorum was altered, by striking out the last clause, so as to make it read thus: "they may admit the distant brethren in the ministry, as assistants, who may be present at the time of their sitting."

24th. Allowed to the clerk five dollars for past services, and instructed him to have as many copies of these minutes printed as the money in his hands will enable him.

The adjournments during the session of the association were opened and closed by prayer.

Adjourned until the time and place appointed.

MERRIT RICKMAN, *Moderator.*

JAS. BREVARD, *Clerk.*

1844

STATISTIC.

SALEM

CIRCUITS.	COUNTY.	POST OFFICES.	BY WHOM SUPPLIED.	NAMES OF DELEGATES.	BAPTISED.	REC'D BY LETTER.	RESTORED.	DISMISSED.	EXCLUDED.	DEAD.	TOTAL.	CONTRIBUTIONS.	SABBATH SCHOOLS.
1. [illegible]	[illegible]			[illegible], Whitaker, A. Ballew.	7		1	4		3	77	$2 10¼	1
2. [illegible]	[illegible]			[illegible], W. Williams, A. Treadaway*	2	9	1	1	1	2	46	1 00	3
3. [illegible]	[illegible]			[illegible], Jacob Gauthier, Thomas Morgan.	7	6		3	1	1	63	1 43	3
4. [illegible]				[illegible]						1	18	75	1
5. [illegible]				[illegible], Wm. Vestal.*	3	1		1		1	10	1 00	1
6. [illegible]				[illegible], Solomon Sears, John Sutton, M. Lance.		1	2	2			28	1 00	2
7. [illegible]				[illegible], Nat. Morgan, S. Heatherly, L. King.	4	2		12		3	60	1 00	
[illegible]				[illegible], Wm. Crowder.	11	2		1	1	1	48	1 93¾	1
[illegible]				[illegible], Squire Morgan.	2	2		3	3		28	1 00	1
[illegible]				Joseph. Holbert.		4		1	1		27	1 00	
13. [illegible]	[illegible]			[illegible], J. Osborn, J. B. Thomas, Joseph King.	11	14					43	1 29	1
14. [illegible]	[illegible]			[illegible], J. Kenamore, W. L. Lyon, W. Nicholdson	7	2	1	37	1	1	46	2 00	2
[illegible]	[illegible]			[illegible], D. J. Evens, R. Scott, S. Evens.	2	3					21	1 60	2
16. [illegible]	[illegible]		[illegible], Hughes	[illegible], C. Capps, John Capps.	8	6		9	2		56	1 19¼	3
17. [illegible]	[illegible]		[illegible]	[illegible], J. M. Heiner, J. H. Duckworth, Jas. King.	10	15	3	4	3		61	2 12½	4
18. [illegible]	[illegible]	[illegible]		Abraham Glazner, Jas. G. Gallaway.							21	70	
				Capt. R. Hugs,								5	
				[illegible]	71	67	8	41	16	12	661	$20 53¼	

CONTRIBUTIONS BY CHURCH FOR FOR MISSIONS.				
	[illegible]	$3 00		$17 10
	Salem,	5 97½	Little River,	3 59
	Mt. Pleasant,	2 00		
	Flower Brook,	4 00		$20 50
	Green River,	2 02½	By a Gentleman,	2 22½
		$17 10		$22 72½

Ministers names marked thus †—Absentees thus *

1844

REPORT ON THE STATE OF THE UNION.

The Committee requested to report on the state of Religion in our union, beg leave to Report:

Dear Brethren—Having been favored with a pretty general report, we must state that the prospect of religion at present, is truly interesting in our section; many of the churches have efficiently commenced Sabbath schools, which have, and doubtless will, prove successful nurseries to the Redeemer's kingdom. We are also truly delighted to find that many of our churches are encouraging temperance efforts in their bounds, and are well rewarded in their attempts to divide the empire of satan. We must add, with gratitude, the love of missionary enterprise is vastly increasing. Thus, upon the whole, we must conclude the Lord indeed is on our side; let us therefore, take courage, look up, and go forward.

All of which is humbly submitted,

THOS. STRADLEY, *Chairman.*

COMMITTEE REPORT ON COMMUNICATION.

The Committee to whom was referred the consideration of District Communications, beg leave to Report as follows:

Your committee, with feelings of regret and remorse, is constrained to acknowledge and confess the great lack of taste and enterprise in our denomination in this section of the country, in engaging in the circulation of such books, tracts, &c., as are calculated to infuse into the minds of their families and congregations, such knowledge as would make them wise unto salvation—useful to their fellow men, and an honor to the cause of Christ. We are indeed, sorry to confess that we are behind most other denominations, in this useful and efficient enterprise; and should your committee say or do any thing to influence our denomination to become a reading, thinking, and deeply pious people, then should they be amply rewarded for all their labors.

So to this end, your committee most earnestly recommend to our churches generally, the Almanac and Baptist Register, which is published by the American Baptist Publication and Sunday School Society, as worthy the patronage of our denomination.

Your committee, furthermore, recommend to our denomination a hearty and mutual co-operation in the objects

of the American Baptist Publication and Sunday School Society, so far as they are able, for which objects we beg leave to refer you to the general circular of that society, which accompanies this report, and which we beg you to accept as a part thereof. We also recommend to our brethren the patronage of the Baptist Record and Biblical Recorder, two useful weekly publications devoted to religion, &c. We also recommend to the members who compose your body, the propriety of furnishing our worthy brother Wheeler all the information they possibly can, which is likely to aid him in the accomplishment of the praiseworthy work in which he is engaged for the use and benefit of our denomination.

All of which, is respectfully submitted.

JEHU CHASTAIN, *Chairman*.

CIRCULAR LETTER.

Beloved in the Lord: As it is expected from us to present you an epistle, according to former custom, we would not disappoint you, but offer for your serious consideration some realizing views of eternity.

The spiritual and invisible world is a subject of great moment to creatures who must soon enter it. We are surrounded with objects of sense; but they ought never to efface from the mind, serious thoughts of that state so essentially different from the present, and to which we are all hastening. The christian, whom life and immortality are brought to light by the gospel, will desire to have a very clear and strong impression of the world to come, as he looks at the things which are unseen with an eagerness and assurance of hope. Far from viewing this world as the entire piece of our existence; we should remember it is only introductory to a more important and everlasting state. The unseen world, we call the world of spirits;—and hereafter we shall see and associate with those superior beings of whose existence we are assured, and whose agency is often felt, although to us invisible. Futurity will disclose to the soul of man, all the shining host of God, and also the angels that sinned. We anticipate dis-

our views: hereafter we shall see God. When the crea-

ture shall thus be brought into the presence of the Creator, it will be to behold the great judge, whose tribunal will be succeeded by the execution of a sentence deciding our doom forever. Heaven and hell are opened to the contemplation of enlightened minds. But, how different are the feelings of men, relative to eternity! The lives of many are a practical denial of the doctrine of immortality as taught in the scripture. The final issue of all things appear to some as a matter of uncertainty, and so far off as to loose much of its importance, amidst the claims of present objects. With mistaken views of the divine government, thousands leave their highest interests to blind chance, not considering how such negligence most assuredly seals their doom. When we reflect how near we are to that period which will remove us to the unseen world—that our continuance here is uncertain, from moment to moment, and that consequences so dreadful depend on the event, the carelessness of rational creatures is surprising. But if we are, according to our hope, the creatures of divine love, it is our duty, and will be felt as our privilege to live above the beggarly elements of time and sense, convincing a dying world there are living joys at the right hand of God. If we indulge or become careless under earthly mindedness, there will be room for fear of meeting the judge in an unprepared manner, it will make room for doubts respecting our election by grace, to an incorruptible crown in the presence of Heaven's Majesty. A serious view of eternity presents to our mind the inflexible bar of God—Christ sitting on his great white throne, all the holy angels attendant, looking eagerly on, and ourselves there the most interested, because there brought to trial before all. And there we hear every day's transaction through this life read over; and there we see every witness necessary, justly to condemn us—perhaps a careless life, a hypocrite's hope—perhaps the neglected souls of our children forever lost—perhaps a recollection of covetousness, loving the pelf of this world more than the souls of immortal millions now forever lost for lack of knowledge. In view of these solemnities, what manner of men ought we to be in all holy conversation and godliness, and diligently viewing our standing in the sight of the searcher of hearts whose word teaches us without an interest in the intercession of Christ we cannot be accepted. If we could properly appreciate the worth of an immortal spirit standing to receive its final doom, surely it would lead us to seek its salvation with intense anxiety, not our own only, but all within our reach. Lastly—if we are truly changed by grace, we must expect to meet the cross in the way to the crown. Therefore, looking into eternity, prayerfully by an eye of faith, we shall find daily strength from Him, laying the crown, safely kept in the hands of him who purchased it for us by his precious blood.

There shall I wear a starry crown,
And triumph in Almighty grace—
While all the armies of the skies,
Join in my glorious leader's praise.

MINUTES

OF THE

Eighth Anniversary of the Salem United Baptist Association, held with the Church at Little River, Henderson County, N. C.

Friday, August 8, 1845.

The Introductory sermon was delivered by elder Robert Jorden, from the 122nd Psalm, 1st verse: "I was glad when they said unto me, let us go into the house of the Lord."

After which, the delegates assembled in the meeting-house, when prayer was offered by the Moderator.

1. Called for and read letters from sixteen churches, and enrolled the delegates names.

2. Opened a door for the reception of churches, and received three newly constituted churches: Bethal, Beat Creek, and Hendersonville. Added Bethal to the 3rd district, Beat Creek to the 1st, and Hendersonville to the 2nd.

3. Elected MERIT RICKMAN Moderator, and JAS. EAGLEYARD Clerk.

4. Appointed Peter Owen, David Garren, and Robert Jorden, with the Moderator and Clerk, a Committee of arrangement.

5. Appointed J. B. Thomas and Jonathan King a Committee of Finance.

6. Appointed Dan. King, Thos. Allison, Jos. Whitaker, James Capps and Samuel Cantrill a Committee to supply the stand with preachers except on the Sabbath.

Adjourned until Saturday morning, 10 o'clock.

The Association met pursuant to adjournment. The roll was called, and the Committee of Arrangement presented their report, which was received and the committee discharged.

7. Received the following correspondence: from Fr. Broad Association, a letter and minutes, by their messenger, elder Robert Patterson; from Tuckasiege, a letter and minutes by elders Wm. Haynes, Thomas Henson, and Samuel Gibson; from Twelve Mile River, a letter by their messenger elder David Hinton; from Green River, a letter and minutes by their messenger, Elder T. B. Justice; from Tiger River, a letter and minutes by their messengers, Elders H. Hockins and J. Senter.

8. Appointed Jonathan King, John Davis, and N. P. Corn a committee to examine corresponding minutes.

9. Ministering brethren who visited us were invited to seats with us; Elders Jacob Cantrill and J. M. Bryen presented themselves and took seats.

10. Read rules of Decorum.

11. Appointed James Blythe, Jeremiah Osburn, and Peter Owen to write corresponding letters to the following Associations: to French Broad, a letter, and Elder Robert Jordan, Merit Rickman, br. Henry Cagle, and A. McKinney, messengers; to Tuckasiege, a letter and Elders Martin Mason, Jonathan King, and br. Wesley Green messengers; to Twelve Mile River, a letter and Elders Robert Jordan, Joseph Evans, N. P. Corn, James Blythe, and br. J. H. Gillespie messengers; to Green River, a letter and Elder James Blythe, brs. Joshua Souther, J. W. Freeman, Noah Mills, and J. M. Holbert messengers; to Tiger River, a letter and Elder James Blythe, brs. L. Fullin, John Capps, and A. Hood messengers. The correspondence with the Catawba River and Broad River being dropped.

12. Took up the Report of our Churches on the terms proposed by the Convention, held at Salem church in April last, to unite with the Free Will Baptists, and agreed to enter in the minutes that a majority of the churches are in favor of uniting on the proposed terms, but, having received no official information on the subject from the Big Ivy, nor our corresponding Associations, the further deliberation of the subject is postponed until our next Association.

13. Appointed H. Hockins to preach first on the Sabbath; Wm. Haynes to follow on Missionary, after which a contribution will be called for that purpose; after

intermission, Peter Owen to preach: and services closed by Rob't Patterson, by exhortation.

14. The circular letter which T. Stradley was appointed to write, not being present, James Blythe, E. King, and E. Hightower were appointed to prepare one.

15. The next Salem Association will be held with the Friendship Church, 11 miles south-west from Hendersonville, on the Howard gap road, in Henderson county, N. C., on Friday before the 2nd Sabbath in August, 1846.

16. Elected N. P. Corn to preach the introductory sermon, and Peter Owen in case of failure. Peter Owen to prepare a circular letter for the next Association.

17. Agreed to correspond with the North Carolina Baptist State Convention by letter, [illegible] to write it.

18. Appointed two delegates from each church in the Association to meet a delegation from the North Carolina State Baptist Convention at [illegible] camp ground, Henderson county, N. C., on Friday before the 5th Lords day in August.

Adjourned until Monday morning 9 o'clock.

Saturday.

Those ministers appointed [illegible] and preached in the order [illegible] well ordered, and attention [illegible] ness appeared to pervade [illegible] realized in eternity.

Monday, [illegible]

The Association met [illegible]

19. Corresponding [illegible] proved, and signed.

20. The circular letter [illegible] pointed for that purpose [illegible] ed to be printed.

21. The report of [illegible] ceived, which is as follows:

Received from churches [illegible]

Allowed the Clerk [illegible]

Ballance [illegible]

22. Union meeting [illegible]

1845

1st Dist... Monday before the 3rd Sabbath ... Friday before the 1st ... in Page; and in the 3rd ... Friday before the 1st Sabbath ... Jonathan King, James ... attend the meeting in ... Robert Jordan, T. B. ... Blythe are to attend ... and Joseph Evans, James ... Rickman are to attend ...

... last Friday before the 1st ... as a day of fasting and ... interposition of his mercy ... which threatens our land and ... with the common bles- ... outpouring of his holy ... thy children, and that we ... to participate with us in the ...

2. ... superintend the printing of minutes, and ... as many copies printed as the funds ... him.

3. *Resolved*, That ... be allowed $5 00 for past services.

4. *Resolved*, That ... cts. taken up on Sabbath, be appropriated to ... Mission, and $1 00 be appropriated to the Durain Bible Mission.

The adjournments during the Association were opened and closed by prayer.

Adjourned until the time and place appointed.

... RICKMAN, *Moderator.*

JAS. BREVARD, *Clerk.*

STATISTIC. 1845

	CHURCHES.	COUNTIES.	POST OFFICES.	BY WHOM SUPPLIED	DELEGATES' NAMES.	[illegible]	RECEIVED	RESTORED	DISMISSED	EXCLUDED	DEAD	TOTAL NO.	CONTRIBUTIONS	[illegible]
1st Dist.	Cane Creek,	Buncombe,	Fair View,	Peter Owen,	Peter Owen,† Jas. Brevard, Josh. Whitaker, J. W. Freeman,†	8	5	2	2	2	2	85	1 41¼	1
	Ebenezer,	Henderson,	Flat Rock,	N. P. Corn,	N. P. Corn,† Arthur Tredaway, J. R. Allen, - -	7	4	1	7	2	2	47	1 56¼	3
	Salem,	Buncombe,	Limestone,	M. Rickman	David Garren, Joshua Souther, Thomas Morris,* -	4			3	1		40	90	3
	Mt. Pleasant,	do	Asheville,	T. Stradley,	- - - - - - - - - - - - - - - - - - - -									1
	Mommy Creek,	do	Sul. Springs	W. Haynes,	Wm. Warren, Uriah Warren, Wesley Green, - -	6	1	1	3		6	38	1 00	4
	Bent Creek,	do	do	M. Rickman	Lacton Case, Henry Cagle, William Crowder, - -							16	1 00	2
	French Broad,	Henderson,	Mills River,	Jas. Blythe,	Jesse Rickman, Jeremiah Osburn,* Martin Lance, - -		2	1	2	1		28	1 00	2
	[illegible] Creek,	do	Flat Rock,	N. P. Corn,	Wm. Mince,† L. Fullem, W. Jones, Kinston Middleton,* -	16	3	3	15		1	66	1 40	4
	[illegible]	do	Mills River,	M. Rickman	M. Rickman,† A. McKinney, - - - - - -	9	3		16			44	1 31¼	4
	[illegible]	do	Flat Rock,	Jos. Evans,	Jos. Evans,† Squire Morgan, A. Hood, J. Rhoads,* -			1				31	1 12½	1
	[illegible]	do	Tryon	do	J. M. Holbert, Noah Mills,† Joseph Holbert, - - -				3			27	77½	3
	[illegible]ersonville,	do	Hend's'ville	Jas. Blythe,	J. B. Thomas, Daniel Pace, Elisha King, - - -							15	1 00	
	[illegible]	do	Hend's'ville	do	Jas. Blythe,† Jeremiah Osburn, Jr., Martin Rickman, -	3	5	5	13	1		42	76¼	1
	Mathey's Creek,	do	Cath. Creek	Robt. Jordan	R. Jordan,† J. C. Galloway, J. H. Gillespie, B. Wilson, -	27	1	1	8	1		68	2 07½	3
	Crab Creek,	do	Hend's'ville	Jas. Blythe,	Samuel Cantrill, Robert Sentle, S. Evans, - - -			1	3			20	81¼	2
	Green River,	do	Flat Rock,	Jos. Evans,	John Davis, John Capps, Cornelius Capps,* - -	22	5		6		1	74	1 37½	3
	Little [illegible]	do	Clay'sville	Jas. Blythe,	J. M. Heifner, E. Hightower, Wm. Merrill, - - -	9	17		28	1		58	1 81¼	4
	[illegible]	do	Cath. Creek	M. Mason,	Martin Mason,† Eli Galloway, - - - - - -	4	3					28	70	1
	[illegible]	do	Cath. Creek	J. King,	Jonathan King,† John Hamblin. - - - - -							32	1 00	
						115	22	16	109	9	12	759	21 02½	

Ordained Ministers marked thus† Licentiates thus† The * is a mark of absence.

CIRCULAR LETTER.

DEAR BRETHREN:—We have chosen a proper to address you on the subject of Church Government. This subject will embrace the materials, officers, and authority of the Church of Christ. The word Church as it is used in Scripture has a two-fold meaning: first, it embraces the whole body of the Lord's people from Abel to the last of his redeemed on earth. The Church is said in the Canticles to be but one, the only one of her mother, the choice of her tarit bi-ther; and our Lord in his use upon this rock (meaning himself) will I build my Church, and the gates of hell shall not prevail against it; and therefore it is, that the Church is continued from the beginning to the end of the world, and is a Spiritual, regular, and in some degree a visible body. The apostle calls her the General Assembly and Church of the First-born, which are written in heaven, and she is perfectly secure by the love of Christ who gave himself for it. Secondly, the word Church will very fitly apply to the true worshippers of Christ in congregated capacities, such as the Church at Jerusalem, at Rome, at Corinth, at Collosse, &c.

The materials of which the Church is composed are next to be considered. We have before shown that she is a spiritual body, the constituent parts thereof must be Spiritual; thus it is clear that those only who are by faith united to Christ, who believe and profess his revealed truths, and submit to his ordinances, are in every age her true members. In conformity with this view, is the declaration of our Lord to Nicodemus: Except a man be born again he cannot see the kingdom of God, and except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God, John iii. 3-5. And they must also be baptised, so says the apostle, (see Romans vi. 3, Gal. iii. 27, Collossians ii. 12.) Thus we find the great Law-giver in Zion, who is the head of the Church, together with his apostles, have put it down in terms that he who runs may read, that none are fit materials for a gospel Church until they believe and are baptised, which Church is said, by the apostle, to be the pillar and ground of the truth, (1 Timothy iii. 15.)

A gospel Church is a body of Christians who organize and assemble themselves together for the purpose of Divine worship.

Her laws are equal and wholesome, and are given by God himself.

She acknowledges no head but Christ, and regards no laws as superior to her own.

She is independent with regard to power, and, therefore, from her decisions there is no appeal. She elects (or chooses) her own officers by the free suffrage of all her members, having regard to their gifts and qualifications.

In confirmation of all this, we will refer you to the following: Mat. xviii. 15 to 18. Here our Lord, after telling the offended brother the course he should pursue step by step, should he not succeed in reclaiming the offending party, he directs him to tell it to the Church, and here stops his labors; from which it appears the Church is made the highest tribunal on earth, before whom offences of a private nature are to be taken; and this idea is much strengthened from the manner in which John writes to the seven Churches in Asia, most of which had been thrown into disorder, John was not told to write to them as a body of disorderly persons, but to each Church individually, and direct them to reform their disorders.

And again when the apostle Paul writes to Corinth about the Incestuous person, he directs the Church to put him away from among them, (see I Cor. v. 4-5,) and also after the repentance of the same person, (see II Cor. ii.) he congratulates the Church on the happy effects of their Discipline; saying, sufficient unto such a man is this punishment, which was afflicted of many, (or a majority.) Here was no appeal to another tribunal, the whole matter being transacted by the Church at Corinth. In the Discipline of the Church it is all important that the steps which the gospel points out, should be taken, and the Church should see that the members scrupulously conform to the rules which Christ has ordained in cases of offence; in relation to which there are but two kinds, viz: public and private. Offences of a public nature are to be handled before the whole Church; of this kind or mode of dealing, we have an example in the case of the incestuous person at Corinth, as before referred to; for an example of the second kind, or private offence, we refer you again to the 18th chap. Matthew, in which it is distinctly said, if thy brother trespass against thee; now this is not an offence against the Church or the Gospel, but against an individual, and the steps to be pursued are there laid down as an invariable rule for all matters of private offence.

Thus, brethren, we have given you our views on Church Government in a very short manner, having only pointed out its general principles, but would, at the same time point you to the Holy Scriptures, the chart of our liberties, and the constitution and laws of our Holy religion.

Finally, brethren, should this be the Scriptural form of Church Government, while we ought to cultivate Christian friendship with those who have separated from it, it is, nevertheless, our indispensable duty to contend earnestly for it, for there is such a connection in all truth, that a deviation from one part, is an open door to every error; but while we thus contend let us always beware, lest the weapons of our warfare should be carnal, let us pray for more love, more zeal, more union, that the whole earth may speedily be filled with the knowledge of the Lord, and Truth shine so conspicuously that error of every kind may be trodden down as the mire of the streets. Brethren, farewell, may the Lord bless you, may He lift upon you the light of His countenance, and cause his face to shine upon Zion, is the prayer of yours, in the Gospel.

MERIT RICKMAN, *Mod.*

JAS. BREVARD, *Clerk.*

THOS. W. ATKIN, Printer, Asheville, N. C. Price of 600 Copies $16.

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MINUTES

OF THE

NINTH ANNIVERSARY

OF THE

Salem United Baptist Association,

HELD WITH THE CHURCH

AT

FRIENDSHIP,

Henderson County, North Carolina,

Commencing on Friday,

AUGUST 7th, 1840.

MINUTES

OF THE

NINTH ANNIVERSARY OF THE

Salem United Baptist Association,

Held with the Church at FRIENDSHIP, Henderson County, N. Carolina, commencing on Friday,

August 7th, 1846.

According to appointment the Introductory Sermon was delivered by Elder N. P. Corn. from Eph., 4th c. 3—6 v. After a short recess the Delegates convened in the church. Prayer by Elder W. Haynes.

Letters of Delegates were presented and read, and the names of Delegates enrolled.

An invitation was then extended for an accession of churches into our union, whereupon Mt. Moriah church presented a letter of dismission from the Green River Association, and a letter of delegation, praying admittance into our union, which was granted, her delegates invited to seats, and she added to the 1st Union District. Also a letter of delegation from a newly constituted church by the name of Cross-Roads, was presented and she received into our union, her delegates invited to seats and she added to the 2d Union district. Also a letter of delegation from another newly constituted church by the name of East Fork, was presented and she received into our union, her delegates invited to seats and she added to the 3d Union district.

Elected Elder M. Rickman, Moderator, and Elisha King, clerk.

On motion, a committee of arrangements was appointed, consisting of Elders James Blythe, Robert Jourdan, Peter Owen and the Moderator and clerk, to whom all papers were referred.

On motion, the chair proceeded to appoint Elder J. King, J. D. Justice and Martin Lance, a committee of Finance.

On motion, the chair proceeded to appoint Benjamin Holbert, Joseph Holbert, Samuel Cantrell, J. R. Allen and Joseph Glazener, a committe to arrange preaching.

On motion, then adjourned until 10 o'clock, to-morrow morning.

1846

Saturday, August 8th.

Met pursuant to adjournment. Prayer by Elder Lewis McCurry.

The committee of arrangements presented their Report, which was read and received and the committee discharged.

On motion, the Rules of Decorum were read.

Corresponding messengers were then received from the following Associations, to wit: From French Broad Association, a package of minutes by her messenger, Thomas Runyon, who was invited to a seat; from Tuckasiege Association, a letter and minutes by the hand of her messenger, Elder W. Hayne, who was invited to a seat; from Twelve Mile River Association, a letter and minutes by her messengers, Elders J. Blythe and J. Crumpton, who were invited to seats; from Green River Association, a package of minutes by her messengers, Elders G. Hamilton, Lewis McCurry and H. Culbreth, who were invited to seats; and from Tyger River Association, a letter and minutes by her messenger, Elder Jesse Center, who was invited to a seat.

On motion, visiting brethren in the ministry were invited to seats with us in council, whereupon T. K. Pursley and J. T. Kuykindall, accepted the invitation.

A letter from the Big Ivy Association proposing a union upon the articles agreed upon by the convention which convened at Cane Creek in 1845; also to open a correspondence with this body, was presented by her messengers Elders J. M. Bryant, C. M. Phillips and W. C. Berry; upon the reading of which, the proposals therein contained were referred to a committee consisting of Thomas Runyon from French Broad Association; Elder W. Haynes from Tuckasiege Association; Elder D. Blythe from the Twelve Mile River Association; Elder Lewis McCurry from the Green River Association; Elder Jesse Senter from the Tyger River Association, and the following brethren from our own Association, to wit: Elder P. Owens and Joshua Souther, from the 1st district; Elder J. Blythe and E. King, from the 2d district; and Elder R. Jourdan and D. King, from the 3d district, who reported as follows:

Your committee is of opinion that it is not expedient at present, to open a correspondence with the Big Ivy association, as there are existing in the minds of the brethren of some of our churches and of our sister associations,

such objections to the union, as might lead to a breach of fellow-ship between them and us. We recommend, therefore, that this association in christian kindness, request our brethren of the Big Ivy association, to suspend the union at present, and give us time to labor with our brethren who are opposed, so that we may bring about a union which shall be complete. And while your committee deplore the circumstances which forbids an immediate union, they look forward with pleasant anticipations to that day when a union shall in the dispensation of Divine Providence be brought about full and complete.

JAMES BLYTHE, *Chairman.*

On motion, the messengers from the Big Ivy association were invited to seats with us as visiting brethren, which invitation was accepted.

On motion, the clerk is directed to write a friendly letter to the Big Ivy association, requesting her to suspend the union until the objects expressed in the report of the committee can be carried out, and Elders John Lyon and J. D. Justice, to bear it.

On motion, Thomas Morris, Joseph Hollart and Perminter D. Morgan, were appointed to write corresponding letters, and the following brethren to bear them, viz: Elders James Blythe, John Lyon, and brethren Martin Lance and Martin Rickman, to the French Broad association; Elders J. Cantrell, Martin Mason and J. Evans, and brethren J. McCaul and J. M. Duckworth, to the Tuckasiege; Elders J. King, N. P. Corn, Joseph Evans, J. Blythe and bro. Asa Sitton, to the Twelve Mile River association: Elders J. Cantrell, J. W. Freeman, Merit Rickman and J. Blythe, and brethren James D. Justice, J. R. Allen, J. H. Justice, Noah Mills, Walter Williams and Elisha Cole, to Green River: Elders N. P. Corn, John Lyons, and brethren Elisha Cole, Joseph Taylor and L. Fulam, to the Tyger River.

Appointed Elders T. K. Pursley, Wm. Haynes, G. Hamilton and Lewis McCurry, to occupy the stand on Sabbath, in the order of their names. The second sermon to be on the subject of Missions, after which, a collection to be taken up for that purpose.

The Circular Letter prepared by Elder P. Owen, was presented, read and adopted, and ordered to be appended to the minutes.

Appointed elder P. Owen to preach the next introductory sermon, and elder M. Rickman his alternate, and elder J. Blythe to write or select a circular.

Appointed our next association to be held with the church at Hominy Creek, 11 miles s. w. of Asheville, Buncombe county N. C., commencing on Friday before the 2d Lord's day in August next. The introductory sermon to be delivered at 11 o'clock, A. M.

Appointed brethren E. King, P. Owen and Thos. Morris, a committe on Sabbath schools.

Appointed brethren J. Blythe, M. Rickman and J. M. Duckworth, a committee on Temperance.

Adjourned until 10 o'clock Monday morning.

SABBATH, 9th August.

The stand was occupied by those appointed in the order of their names, who preached to a large and well ordered congregation, with apparent good effect; saints were enabled to feed upon the word, and sinners were made to cry for mercy; and from all human appearance we fondly anticipate the benefits thereof will be realized in eternity. After the second sermon a collection was taken up for home Missions, amounting to $7 21 c.

Monday, 10th August.

The association met pursuant to adjournment. Prayer by elder R. Jourdan.

Called the roll and marked the absentees.

Resolved, That all delegates who are not in attendance on Monday morning in future, shall be marked as absentees, unless they render by themselves or through some other brother a satisfactory excuse for their absence.

Resolved, That we withdraw as a constituent member from the N. C. B. S. convention, and that we co-operate in future with the Western convention as a matter of convenience, and as the latter is auxiliary to the former.

On motion, took up a collection in the association for Home Missions, which, when added to the sabbath collection, makes an aggregate of $10 52 c.

On motion, appointed elders James Blythe and N. P. Corn, delegates to the western convention, and that the clerk furnish them with a letter of delegation.

Appointed the following Union Meetings: one at Mt. Moriah, commencing on Friday before the 4th sabbath in

October next, elders *J.* King. *J.* Blythe and *J.* Evans to attend; one at French Broad church, commencing Friday before the 2d Lord's day in November next, elders N. P. Corn, *J. C*antrell, P. Owens and *J.* Evans, to attend; one at *C*rab Creek church, commencing Friday before 2nd sabbath in April next, elders *J.* Lyon, *M. M*organ, James Blythe and *M. R*ickman, to attend.

Committee of Finance reports as follows: Sent up by churches $23 05, for printing minutes, &c.

On motion $5 is appropriated to pay bro. James Brevard for past services as our clerk.

On motion, $5 is appropriated to pay our present clerk for his services, and the ballance to printing minutes, and that the clerk superintend the printing and distributing of the same.

Corresponding letters were read and adopted. The letter directed to be prepared to send to the Big Ivy association was read and adopted.

The reports of the committees on Sabbath Schools and Temperance, were read and adopted.

On motion, agreed that we insert an article which appears in the minutes of the Twelve *M*ile *R*iver association, to wit: We warn our churches against a certain Edward *M*usgrove, (who sometimes passes himself as a Baptist minister,) as being in disorder, and unworthy to be regarded by the community as a minister of the gospel.

Query: Is it gospel order to invite a member to a seat with us, or to allow them church privileges, while holding a letter of dismission from another church?

Answer: We think not.

*R*esolved, That the thanks of this association be tendered to the good citizens of this vicinity for their hospitality in so kindly entertaining the ministers and delegates in attendance during the session.

Adjourned to the time and place above appointed.

Prayer by Elder J. Blythe.

MERRIT RICKMAN, Moderator,

ELISHA KING, *Clerk.*

1846

STATE OF THE CHURCHES.

	CHURCHES.	COUNTIES.	P. OFFICES.	BY WHOM SUPPLIED.	DELEGATES NAMES. Absentees are mark'd thus *	Last Year	Rec'd by Let.	Restored	Dismissed	Excluded	Died	Total No.	Contributions.
1st District.	Cane Creek.	Buncombe.	Asheville.	Peter Owen.	Elder Peter Owen, J. W. Freeman, *J. Whitaker.	113	6	0	6	3	1	96	$ 1 43¾
	Salem.	do.	Lime Stone.	M. Rickman.	J. Souther, D. Garren, Thomas Morris.	11	3	0	1	0	0	51	88¾
	Ebenezer.	Henderson.	Hendersonville.	N. P. Corn.	Eld. N. P. Corn, J. Cantrell, J. Lyon, J. Taylor, J. R. Allen.	8	7	0	4	1	1	56	56¼
	Mt. Pleasant.	Buncombe.	Asheville.	Thos. Stradley.			0	0	0	0	0	60	60
	Hominy Creek.	do.	Sulphur Springs.	Wm. Haynes.	*Jas. Moggan, W. Green, P. D. Morgan, *S. Davis.	22	2	1	2	0	1	59	1 50
	Bent Creek.	do.	do.	No Supply.	Elisha Cole, *Laxton Case.	1	1	0	2	0	0	15	1 05
	Mt. Moriah.	Henderson.	Edneyville.	J. W. Freeman.	J. H. Justus, James Gilbert, J. D. Justus, John Hill.		0	0	0	0	0	25	1 00
2nd District.	French Broad.	Henderson.	Mills' River.	M. Rickman.	Martin B. Lance, *Jeremiah Osborn, Asa Sitton.	0	3	0	2	0	0	29	1 00
	Mud Creek.	do.	Hendersonville.	Wm. Mince.	*Elder W. Mince, *K. Middleton, L. Fullum, Wiley Jones.	0	2	1	26	3	1	39	1 00
	Mills' River.	do.	Mills' River.	M. Rickman.	Elder M. Rickman, Albert McKinney, Laurance Sitton.	2	0	1	4	0	0	44	1 63¾
	Mount'n. Page.	do.	Flat Rock.	James Evans.	Elder James Evans, Moses Pace, A. Thompson.	2	1	0	2	1	0	31	80
	Friendship.	do.	Tryon.	James Evans.	James Holbert, J. M. Holbert, A. Barclay.	0	2	0	2	0	0	21	56
	Hendersonville.	do.	Hendersonville.	J. Blythe.	Daniel Pace, H. Leach, Elisha King.	0	3	0	3	0	0	15	1 00
	Cross Roads.	do.	Flat Rock.		*S. Heatherly, M. Heatherly, S. Waldrop.	1	0	0	0	0	0	25	81¼
3rd District.	Bulah.	do.	do.	J. Blythe.	J. Blythe, M. Rickman, P. Cantrell.	0	3	0	7	2	0	33	57½
	Cathey's Creek.	do.	Cathey's Creek.	R. Jourdan.	Elder R. Jourdan, *J. A. Moor, Richard Whitmire.	0	2	1	28	2	0	56	1 67½
	Crab Creek.	do.	Hendersonville.	Evans, Chastain	Samuel Cantrell, *Richard Scuttle, Samuel Evans.	1	0	0	0	0	0	21	1 00
	Green River.	do.	Flat Rock.	J. Blythe.	Bartlett Ward, J. Caps, *J. Davenport.	8	10	0	3	1	0	79	1 00
	Little River.	do.	Claytonville.	J. Blythe.	Daniel King, Alexander McCaul, *Jno. King.	6	3	1	5	1	1	62	1 97½
	Macedonia.	do.	Cathey's Creek.	M. Mason.	Elder M. Mason, Jno. McCaul, E. Galloway.	8	8	0	6	0	0	44	1 00
	Bethel.	do.	do.	No Supply.	Elder J. King, J. M. Duckworth.	3	0	0	6	0	0	30	1 05
	East Fork.	do.	do.	R. Jourdan.	*J. Kenniman, James Glazner.	0	0	0	0	0	0	25	1 00
						85	56	5	109	13	5	861	$22 82½

THOS. W. ATKIN, Printer, Asheville, N. C.—Price of Printing 400 Copies, $13 00.

CIRCULAR LETTER.

DEAR BRETHREN, composing the Salem United Baptist Association, to be held with the Friendship Church, Henderson County, N. C., on Friday before the 2d Sabbath in August 1846. According to previous appointment we address you through this medium: and make the necessity of our bearing the Cross of Christ the subject of our Circular Letter: "*And whosoever doth not bear his Cross and come after me cannot be my disciple.*"—Luke 14th chap. and 27th verse.

This saying seems hard to all while in nature: Deny thyself take up thy cross and follow me. But by refusing, a harder saying will be heard, when the same divine voice shall pronounce—Depart from me ye cursed into everlasting fire. They therefore who can now attentively hear and patiently follow the call, to bear the Cross, will not be terrified at the sentence of the final judgment. In that day the bearer of the Cross will be displayed, and all who have conformed their lives to Christ crucified, will hear the plaudit: Come in ye blessed of my father. Why then do we fear to take up the Cross, which will direct us to the path that leads to the kingdom of God!

In the Cross is life—in the Cross health—in the Cross, protection from every enemy. From the Cross are derived meekness, true fortitude, the joys of the spirit, the conquest of self, the perfection of holiness. There is no redemption, no foundation for the hope of divine life but in the Cross: take up thy cross, therefore, and follow Jesus in the way that leads to everlasting peace. He hath gone before bearing that cross upon which he died for us, that we might follow, bearing our own cross, and learn that to die to self and live to God, for if we are partakers of his sufferings, we shall be partakers also of his glory. Go where we will, and seek after what method we may to accomplish our redemption, we cannot find a sublimer way above, nor a more secure way below, than Christ, for he is the way, and the truth and the life.

Though we dispose of all our affairs according to our own fancy and conduct them by the dictates of our own judgment, still we shall continually meet with some evil which we must necessarily bear, either with or against our wills, and therefore shall encounter many hardships: sometimes we shall feel either pain of body, or distress and anguish of spirit. Sometimes we shall experience the absence of Christ, sometimes our neighbors will put our meekness, our piety and our patience to the test, and we shall sometimes feel a burthen in our bosoms, which no human help can remove, no earthly comfort lighten, but bear it we must. It is the will of God in permitting no ray of comfort to visit us in the darkness that we should learn such profound humility, and submission as to resign our whole state present and future, to his absolute disposal.

No heart can have so true a sense of the sufferings of Christ as that which has suffered in the same way. In bearing the reproaches of the world for the sake of our redeemer we shall [illegible] certainty find the cross, and if we would enjoy peace and obtain the never withering crown of glory, it is necessary that in every place and in all circumstances that we should bear it willingly and in patience keeping our souls.

Brethren, if we bear the Cross willingly, it will soon bear us and lead us beyond the power of suffering, where God shall take away all sorrow from our hearts. [illegible] to be [illegible] in this world [illegible]

passed no part of his most holy life, without tasting the bitter cup that was given him to drink. He was a man of sorrows and acquainted with grief; and of himself he saith it behooved him to suffer, and to rise from the dead and so to enter into his glory. And why do we seek any other way to glory, but that in which bearing the cross, we are called to follow the captain of our salvation. The life of Christ was a continual cross—an unbroken chain of suffering; and if we expect a perpetuity of repose and joy, we are wretchedly deceived. Vain is our hopes of passing through this world without tribulation; for man that is born of a woman, is of few days and full of trouble. This mortal life is full of misery, and on every part of it is inscribed the cross.

The regenerate man as he becomes more spiritual, has a quicker discernment of the cross wherever it meets him, and his sense of the evils of his exile is in proportion to his love of God and desire of re-union with him. But this man derives hope even from his sufferings, for while he bears the cross with humble submission, its weight continually diminishes, and what to carnal minds is a terror, to him is a pledge of heavenly comfort; he derives strength and comfort under the severest tribulations and trials. Of the truth of this, the Apostle is an illustrious instance, who says of himself: I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong. But this is the pure fruit of the grace of Christ operating so powerfully in the soul, as to make it love and embrace that which it would naturally abhor and shun. Therefore, it is not in the natural man to love and bear the cross, to resist the appetites of the body, to shun the honors of the world, to receive affronts with meekness, to hate the ways of sin. If we depend upon our own strength to do and suffer all this, we shall find ourselves as unable to accomplish it as to create another world. But if we turn to the divine power and trust that only, the strength of omnipotence will be imparted to us. Armed with this holy confidence and defended by the cross of Christ, we should not fear the most unrighteous efforts of our great adversary, the Devil. We know that our life must be a continual death to the appetites and passions of our fallen nature, that the more perfectly we die to sin, the more truly we live to God. Indeed the perfection of our state, and our acceptableness with God, depend more upon the patient suffering of severe distress, than upon continual consolation and ecstacy.

> Sure I must fight if I would reign,
> Increase my courage Lord,
> I'll bear thy cross, endure the pain,
> Supported by thy word.

If any way but bearing the cross could have redeemed man from that fallen life of self, in flesh and blood, which is the alienation from and enmity to God, Christ would have taught it in his word, and established it by his example. But of all that desire to follow him, he has required the bearing of the cross, and his saying is with no exception: If any man will come after me let him deny himself and take up his cross and follow me. When therefore, we have read every book, and examined every method to find out the path that will lead us back to God from whom we have revolted, this conclusion only will remain—that through much tribulation, we must enter the kingdom of God.

So we conclude our lesson by praying God to enable us to bear the cross, despise the shame, to grow in grace, increase in knowledge, and

be all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous and kind, pray without ceasing, and in all things give thanks, that we may eschew evil, and do good. Bear the cross, pray fervently, labor diligently, act faithfully, and long for Glory. Amen.

REPORT ON TEMPERANCE.

The Committee to whom was referred the duty of reporting on the subject of Temperance regret to say, that the cause of Temperance in many places in this association is sadly neglected, and many of its professed friends have ceased to plead its cause, and have retired from the ranks of Total Abstinence, and are now found in the ranks of Alcohol and are marching under his Banner. This however is not the case with all, for there are many of the true Friends of the best of causes of Temperance, who are pushing onward under the glorious banner of Temperance, and enlisting the feelings of others to join them, while through the land of sobriety and domestic happiness to that [illegible] beyond the grave. Much good has already been accomplished [illegible] through the influence of the Temperance Society. Many [illegible] have been reclaimed, and the once loathsome abode, surrounded [illegible] with a family of heart-broken children, has brightened [illegible] and happiness; and many moderate [illegible] have been prevented from becoming sots, and the rising generation [illegible] and the staff of our old age, have been [illegible] the intoxicating draught, &c.

There is one fact however, we [illegible] many of our members who have not [illegible] deadly poison, and to such good [illegible] by in which you could plead innocence, [illegible] making or vending the instrument. [illegible] We would ask you in the bonds of [illegible] pect to feel when you meet the [illegible] have been seduced to the pit through [illegible] remember that you contributed to [illegible] the weapons of Death and misery to [illegible] en, and thereby cast your influence [illegible]

O Brethren! awake from your [illegible] the cross of Christ, and set your faces [illegible] destruction, and come up to the help [illegible] And may God hasten the time when [illegible] plead his cause or march under his banner &c. All of which is most respectfully submitted.

JAMES BLYTH, Chairman.

REPORT ON SABBATH SCHOOLS.

Your Committee beg leave to submit the following Report :—With feelings of deep regret we are forced to acknowledge the slothfulness and neglect of our brethren in the bounds of the Salem association, with regard to establishing Sabbath Schools in their different neighborhoods.

Your committee are under the conviction that there ought to be a Sabbath School in every neighborhood; and under this impression they are led to seriously enquire if something cannot be done to convince our brethren of the utility and importance of Sabbath Schools, and to awake and arouse them to a prompt discharge of their duty on this important subject.

To see a large number of the rising generation coming to the years of accountability, without moral and religious instruction, is painful and distressing. Your committee have viewed this subject with deep emotions—they are constrained to regard this Sabbath institution as one of the wisest, best, and most benevolent of human measures,—it is indeed one of the best and most useful nurseries of the Church of Christ, and of the salvation of the rising generation.

Therefore, your committee before concluding this Report, beg leave respectfully to urge upon the Ministering brethren in our association, the importance of their using their influence for the establishment of Sabbath Schools throughout our different neighborhoods.

While your committee deplore the lamentable want of Sabbath Schools in our borders, they have the pleasure of being informed that there are one or two Sabbath Schools now in the bounds of our association in successful operation, and have been for the last two or three years, at which a portion of our rising generation receive wholesome and religious instructions.

This important subject is herewith most respectfully submitted to the wisdom of the Association.

ELISHA KING, *Chairman.*

MINUTES

OF THE

SIXTH ANNIVERSARY

OF THE

Salem United Baptist Association,

Held with the Church at Hominy Creek, Buncombe County N. C., commencing on Friday, August 6th, 1847.

The introductory sermon was delivered by Eld. Peter Owen, from Isiah, 40th chap. 13th v.

Then after a short intermission the delegates assembled in the meeting-house. Prayer by eld. Rob't. Patterson.

The Association was then called to order by the moderator, and letters of delegation were then presented, and the names of delegates enrolled.

An invitation was then extended for an accession of churches into our union; none however came forward.

Elected eld. M. Rickman, moderator, and Elisha King, clerk.

On motion, corresponding letters were called for, upon which a letter and package of minutes from French Broad association was presented by her messengers, elds. Peter Miller, W. Rees, W. Keith, P. Parham, R. Patterson, D. W. Murray, and breth Eled Jones, Thomas Runyan, S. Morgan, John Wilson and James Wilson; also a letter and package of minutes was received from the Tuckaseege association by the hands of her delegate, eld. W. Haynes and a letter and minutes from the Green River association by the hands of her delegates elds. James M. White, [illegible] Sloop, and br. S. McCurry, all which delegates were invited to seats.

A committee of arrangements was appointed consisting of the moderator and clerk, elders H. W. [illegible] Stradley, P. Owen, J. Blythe and bro. John King.

Brethren Jesse McMinn and Perminter D. Morgan were appointed a committee of finance.

Then brethren John Harris, M. B. [illegible], C. Owen, Perminter D. Morgan and Wesly C[illegible] were appointed a committee on preaching.

On motion, then adjourned until 10 o'clock to-morrow morning, Prayer by eld. W. Haynes.

Saturday Morning, 10 o'clock.

Met pursuant to agreement. Prayer by the moderator.

The arranging committee presented their report which was read and adopted.

Then on motion the rules of decorum were read.

Then on motion, the brethren in the ministry present, of our faith and order not delegates nor messengers, were invited to seats in council.

Then appointed elds. James M. Webb, Thomas Stradley and Jas. Blythe, a committee to draft a proper tribute of respect to the memory of our departed brethren and friends, elds. HUMPHREY POSEY and DRURY DOBBINS.

Then took up the consideration of Queries.

1st, Query from mount Pleasant church:

Can it be anywise wrong for a Deacon to assist at a communion from his own church, supposing the sister church has no opportunity of making formal application?

Ans: We think it in no wise wrong.

2d, Query from the same church: would it not redown to the honor of Christ's flock, before dismissing members by letter, to enquire if they have honorably paid their debts?

Ans: we believe not, as a general rule, though circumstances may exist making it necessary.

On motion, the consideration of the consummation of a union with the Big Ivy association was taken up.

Seeing that difficulties, seemingly insurmountable, do exist in the minds of many of our brethren, which forbids a union, *Resolved, therefore*, that it is not expedient to consummate the union at present: we therefore respectfully request the brethren of the Big Ivy association to let the matter rest at present, under the reference of our last association, and that they in the mean time endeavor to bring about a reconciliation between them and the French Broad association.

Appointed elders James Blythe, James M. Webb and H. W. Patterson, to preach on to-morrow, in the order of their names; the second sermon to be on the subject of missions, after which a collection is to be taken up.

The chair then appointed elders James Blythe and T. Stradley, and br. A. Porter, a committee on Temperance,

to report at next session, and elder P. Owen, and brethren Elisha King and John King, a committee on *Sabbath Schools*, to report at next session.

Then adjourned until Monday morning, 9 o'clock.

Sabbath, 8th Aug., 1847.

The stand was occupied by those appointed, in the order of their names, who preached to a large and well conducted assembly, with zeal and ability: saints were enabled to feed upon the riches of the word, and sinners were made to tremble, in view of the awful consequences which await the wicked. After the second sermon, a collection was taken up for missionaries, amounting to $11 31 cents.

Monday morning, 9th August, 1847.

Met pursuant to adjournment. Prayer by elder *P.* Owen.

The roll was then called and the absentees marked.

On motion the answering of the query from Crab Creek church, is referred to our next association.

The committee to whom was referred the duty of drafting a proper tribute of respect to the memories of elders Humphrey *P*osey and Drury Dobbins, made the following report, which was adopted, and ordered to be appended to the minutes:

With deep humility and humble submission under a sense of duty, we chronicle the solemn strokes of divine *P*rovidence, which have bereft the Baptist Church of two of its most useful ministers since the last session of this body. We *must* say that two *great* men have fallen in Isreal, when we say Elder Humphrey *P*osey and Elder Drury Dobbins are no more. Their career and usefulness we think were nearly parallel, each having faithfully watched for souls nearly forty-five years. Our loss is great, but we confidently believe their gain is greater; they now cease from their labour, and are where the wicked cease from troubling:—may the Lord of his infinite mercy grant consolation to their bereaved families, equal to their day: and O may it please the Lord to raise up amongst us, men, able to fill up the serious vacancy occasioned by their removal.

We hope as a body that some friend, elligible, will furnish for the press a suitable tribute of respect to the mem-

ory of departed worth. The memory of the just is blessed.

On motion, elder T. Stradley, agent for the Biblical Recorder, was permitted to make some remarks in favor of that most valuable periodical, and to urge its claims upon the Baptist of this association, as well as the Baptist throughout the State, which he did in some very sensible and impressive remarks.

The Circular Letter was then called for read and adopted.

Then corresponding letters were called for, read and adopted, and delegates appointed to bear them as follows, to wit:—

To French Broad Association, Elders H. W. [illegible], J. Fr[illegible] Brown, and brethren Perminter D. Morgan, L. [illegible]gan and J. D. [illegible] To Green River Association, Elders Robert [illegible] H. W. Patterson, P. Owen, M. Rickman and brethren Joseph [illegible] Jos[illegible] and J. McMinn. To the Tuckasiege Association, [illegible] Evans, H. W. Patterson, J. Brown and P. Owen. To the Lower Association, Elders Joseph Evans, Martin Mas[illegible] J. A. [illegible] To the Pigeon River Association, Elders R. Jourdan [illegible]

Appointed Elder M. Rickman to preach [illegible] Missionary sermon, and Elder H. W. Patterson, his alternate.

Appointed Elder H. W. Patterson to write [illegible] Circular Letter, and to choose his own subject.

Appointed our next meeting to be held [illegible] seven miles South West of Hendersonville, [illegible] the 2d Sabbath in August next.

On motion, appointed the Clerk to [illegible] tion of these minutes, and that he have [illegible] hands will pay for.

On motion, the clerk is allowed five [illegible]

There being $11 31 cents taken up [illegible] 40 cents having been sent up for missions [illegible] king $14 71 cents, the association agrees [illegible] and proceeds to appoint Elders T. Stradley, [illegible] as delegates to the Western Convention.

Then proceeded to appoint Union [illegible] Cane Creek church, commencing Friday [illegible] vember next, Elders T. Stradley, M. [illegible] Evans, to attend. 2d District at Mud [illegible] the 4th Sabbath in April next, Elders [illegible] and P. Owen to attend. 3d District [illegible] day before the 3d Sabbath in June next, [illegible] Stradley and M. Rickman to attend.

Resolved, That the thanks of this Association [illegible] zens of this vicinity for the kind and [illegible] entertained the ministers and delegates [illegible]

On motion, adjourned to the time appointed [illegible] by Elder T. Stradley.

M. RICKMAN, M.

ELISHA KING *Clerk.*

1847

STATE OF THE CHURCHES.

CHURCHES.	POST OFFICES.	BY WHOM SUPPLIED.	DELEGATES NAMES. Absentees are marked thus *.	Baptised.....	Received by Letter.....	Restored.....	Excluded.....	Dismissed by Letter.....	Died.....	Present Number.....	Amount of Contributions.....
Cane Creek.	Pair View.	P. Owen.	Elder P. Owen, J. Freeman and brother M. Owenby.	11	10	1	7	2	1	107	$1 26½
Salem.	Buncombe.	M. Rickman.	David Garron, Wm. Cass, J. Souther and J. Morris*.	8	5	0	1	0	0	65	1 20
Ebenezer	Hendersonville.	H. W. Patterson	Eld. J. Cantrell, and br. J. R. Allen and Jesse McMinn.	42	5	1	11	3	2	76	1 00
Mount Pleasant.	Asheville.	T. Stradley.	Elder T. Stradley, brethren A. Porter, and Wm. Rice.	19	11	0	6	1	1	41	50
Hominy Creek.	Sulphur Springs	W. Haynes.	W. Green, Permunter D. Morgan and E. Morgan.	10	1	1	2	1	3	66	1 06¾
Bent Creek.	do do	M. Rickman.	S. P. Green and Luxton Case.	0	1	0	1	0	1	16	70
Mount Moriah.	Edneyville.	H. W. Patterson	Eld. H. W. Patterson & br. J. D. Justice, J. H. Justice & J. Hill.	5	11	0	8	0	1	44	8 93
French Broad.	Hendersonville.	M. Rickman.	J. Rickman, Jeremiah Osborn, John & Martin Lance.	2	2	0	5	0	1	27	1 00
Hendersonville.	do	James Blythe.	Eld. J. Blythe, and br. E. King, Jas. King and J. L. Hood.*	1	7	0	4	0	0	32	50
Mills' River.	Mills' River.	M. Rickman.	Elder M. Rickman and br. M. Gillaspie and Wm. Allen.	0	0	0	5	1	1	34	1 56¾
Mountain Page.	Hendersonville.	J. Evans.	Elder J. Evans, and bro. Squire Morgan and Alfred Hood.	7	3	2	2	0	1	82	1 60
Formans Friendship.	do	H. W. Patterson	John Brown, Joseph Holbert and Benj. Holbert*	3	2	1	6	0	1	22	50
Cross Roads.	do		Moses Heatherly, A. Heatherly, Sumd. Waldrop and M. Capps.	0	5	0	1	0	0	27	75
Bulah.	do	M. Rickman.	Martin Rickman, Robert Orr,* and Absalom Garron.	0	2	2	6	2	0	34	6 75
Cathey's Creek.	Cathey's Creek.	R. Jourdan.	Elder R. Jourdan, and br. J. A. Moore and C. Glazener.	0	6	0	11	0	0	53	1 50
Crab Creek.	Hendersonville.	Joseph Evans.	Samuel Cantrell,* Richard Seattle and Charles Greer.	4	5	1	0	0	1	34	1 25
Green River.	do	J. Blythe.	John Capps,* M. Freeman* and John Davis.*	13	10	0	32	0	0	60	00
Little River.	Claytonville.	J. Blythe.	J. U. Hefner, Samuel Allison and John King.	1	2	2	0	0	0	67	1 50
Macedonia.	Cathey's Creek.	M. Mason.	Elder Martin Mason, and br. J. Bracken and E. Sanders.	6	3	0	2	0	0	51	80
Bethel.	do	J. Blythe.	J. M. Duckworth and John Hamlin.	2	3	0	7	2	0	96	77½
East Fork.	do	M. Mason.	Joseph Glazener and Jason Gillaspie.	0	0	2	0	0	0	33	1 00
Mud Creek.	Hendersonville.	W. Mince.	Elder W. Mince,* A. K. Tribble,* K. Middleton and L. Fallon.*	3	3	0	3	0	0	33	2 5
				140	104	17	153	20	15	1391	17 62½

1847

Price of Printing 550 *Copies*, $14 62. *THOS. W. ATKIN, Printer, Asheville*, N. C.

CIRCULAR LETTER.

THE SALEM BAPTIST ASSOCIATION TO THE CHURCHES IN UNION—*Greeting:*

Grace be unto you and peace from God our Father, and from the Lord Jesus Christ, who hath by his divine favor, permitted us to meet in love, and so granted us the aid of his holy Spirit, that we have been able to perform our Associational duties in brotherly kindness and harmony.

DEAR BRETHREN:

We address you by previous direction, upon the subject of Communion.—And although we are aware that our limits are too short to enable us to give a full and Scriptural exposition of all the points to which your attention might be directed in the investigation of this important subject; yet we proceed to lay before you, such leading facts, as we hope, through the blessings of heaven, will tend to the accomplishment of the object intended by your appointment.

The word "COMMUNION," as explained by the best expositors is rendered intercourse, fellowship, common-possession, and embraces in its meaning, agreement, harmony, concord, and implies a community of interest, and community of feeling, more especially in modern phraseology, and by common consent does it have reference to the celebration of the Lord's Supper, and is expressive of that fellowship which experimental christians have with the Saviour of sinners and one another, in the performance of this institution. Therefore, in view of this, and for the better understanding of the premises as aforesaid,

We shall, in the first place consider the object for which the supper was instituted. 2dly show who are the subjects of it, or in other words, who are entitled to be partakers of it, and 3dly, the obligation such persons are under, to keep it inviolate, as well as the advantages and disadvantages of its use or neglect. We premise, in the first place, that a knowledge of its object is best derived from what is said about it by the Institutor himself, and by those who wrote upon it under the influence of Inspiration. The first notice we have of this ordinance, stands thus recorded in Math. 26 26, &c. "And as they were eating, Jesus took bread, and blessed it, and break it, and gave it to his disciples, and said take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it, for this is my blood of the New Testament, which was shed for many, for the remission of sins." The same relation is given by other Evangelists, with an additional expression,—"do this in remembrance of me," to which the Apostle adds, 1st Cor. 11 26, "For as often as ye eat this bread and drink this cup, you do show forth the Lord's death till he come." Two objects are implied in the foregoing text, and expressed throughout the economy of God's grace for the ordination of this feast, as well as those which were previously established among his people. The first was to commemorate to posterity some great event, that was necessary to be remembered, and 2dly, to feast and gladden the hearts of his children, by representing unto them in imagery, or in the symbol, what were his thoughts and intentions toward them. These positions are more particularly illustrated in the figure of the Pascal Lamb, wherein the people were taught the benefits of the sacrifice of Christ—that as they were permitted to feast and partake of the Pascal Lamb, in the symbol, so they were made partakers of that living bread, that cometh down from above, of which, if a man eat, he shall never die, and that as the destroying Angel upon seeing the blood stained lintels of the door posts, passed over the inmates of the dwelling unharmed; so all that were sprinkled with the blood of Christ,

were to be secure from the fiery indignation of God's wrath. And a feast called the passover was established to transmit the recollection of this great truth to succeeding generations.

In like manner was the sacrimental Rite ordained, to perpetuate the remembrance of the sufferings of the Son of God, through all time, and hand down to succeeding generations, the living beauties and loveliness of the atonement made by the Saviour for a lost world of ruined souls, and it is called "COMMUNION," because in its reception, it communicates the blessings of spiritual strength and joy to the hearts of all believing children. This view is proven by reference to 1st Cor. 10 [illegible] the cup of blessings which we bless, is it not the Communion of the blood of Christ? the bread which we break, is it not the Communion of the body of Christ? for we are all partakers of that one bread. Importing plainly that we, in partaking of the wine in a figure, represent that all the living [illegible] of our immortal souls are produced by the cleansing influence of the blood of the Son of God, and by which they are restored to their heavenly action, and made susceptible of relishing the joys incident to this divine [illegible] for this is represented to be the blood of the covenant through which [illegible] heritance was secured, as set forth in the Testament, or Will [illegible] them he purchased by the shedding of his own blood. And in the broken bread we see represented the broken body of our divine Redeemer [illegible] made partakers of the life communicated through the sacrificial [illegible] of himself; for this says he, is my body broken for you. [illegible] reasons for the establishing this supper, are manifest; for [illegible] we not only receive the blessings communicated through its reception [illegible] we also show forth to others our faith in, and love to Christ, that they [illegible] and thus may take knowledge of us, that we have been [illegible] act stands as an index, ever pointing to the cross [illegible] ing, and bringing to the remembrance of a forgetful [illegible] and streaming blood of our dying Redeemer. And [illegible] calculated to produce a lasting effect upon the [illegible] see the christian church seated at the table [illegible] figure, the great provisions made for them [illegible] the land of living excellence, while they must [illegible] as they are denied a seat with christians here, so [illegible] and banished forever from the joys to come.

This brings us in the second place to notice [illegible] tled to Communion, and in doing this we are aware [illegible] opinion has long prevailed among the several [illegible] upon this branch of our subject,—notwithstanding [illegible] views candidly and honestly, with such reasons [illegible] correctness of those conclusions to which we [illegible] our honest conviction of its plain meaning [illegible]

And first, it seems to us to be made plain [illegible] are entitled to be partakers at the communion [illegible] have been brought to see themselves lost sinners [illegible] dence of divine acceptance through a knowledge [illegible] sins. And this we infer from the object of the [illegible] term Communion or fellowship which implies [illegible] possession, a community of feeling, and a [illegible] word fellowship is derived from "Fellow," [illegible] implies an equal; thus it is remarked in the common use of language [illegible] laborer, fellow-citizen, &c., which gives us the [illegible] understanding of the term "Fellow," from which is derived Fellowship, and which does

persons associated together for a common purpose; possessing common privileges, and common feelings. In view of this explanation we ask, what community of feeling exist between a believer, and an unbeliever?—The one has the love of God prevailing in his heart, by which he is made to rejoice with joy inexpressible and full of glory, while the immortal spirit bears witness with his spirit, that he is a child, an heir and a joint heir with his divine Redeemer. This well fits him for the communion table, as he can celebrate with thankfulness and joy, the dying love of his departed friend, because he loves him, and feels the return of love emanating from the fountain of mercy, to enrich and gladden his soul, it makes the supper a love feast indeed, for he feels in fellowship as he sees himself by faith a fellow-heir with his brethren;—he has a common possession, because he is equally entitled to all the blessings communicated by the atonement, and a common feeling for the same spirit operates upon his soul, to love and serve alike the general cause. There is a community, a real sameness of love to God and one another, really calculated to cement heart to heart, in the common brotherhood, by which all are assimilated into a common likeness, and which beautifies the scene, and charms the soul with the enlivening views of the love of Heaven.

How very different is the case of the other, for even should he have been made to see himself a lost sinner before his deliverance, he cannot feel the spirit of rejoicing and thanksgiving, suitable to characterize a celebration he has not the evidence of acceptance with God, nor has he an assurance that he is welcome to his table, to feast among his children. He has no evidence that his sins have, or will be forgiven; he cannot have a common feeling with God's people, nor can he feel in fellowship, for he does not really believe that he is equally entitled to the favor of heaven, for his soul is under the influence of darkness and sorrow, and he well knows that he has not on the habiliments of the righteousness of Christ, that will render him fit to appear among those who are clothed with the beautiful vestments of love and holiness to the Lord, and in every respect he is unprepared to partake of this divine institution; for how can he, in this situation, have fellowship with the Father and with his Son? And not only is our position sustained by this train of facts; but our assurance is made doubly sure by the confirming testimony of Holy Writ. For it is said in 2d Cor. 14 and 15—Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness? And in 1st John 1 and 3, that we have seen and heard, declare we unto you, that you may have fellowship with us, and truly our fellowship is with the Father and with his Son, verse 6, if we say we have fellowship with him, and walk in darkness, we lie and do not tell the truth; but if we walk in the light as he is in the light, we have fellowship one with another.

In view of this strong language, we ask, can [illegible] soul previous to conversion, in light or darkness? If the answer is in darkness, how dare such approach this solemn feast? when by their act they say they have fellowship with Him, and at the same time, (as we have shown,) if they say they have fellowship and walk in darkness they lie, and how dare any invite those to the communion table, whom they know to be under the influence of darkness, with this Scripture staring them in the face? further comment upon this plain truth is unnecessary. One other view, however, we take upon that text which says, "[illegible] with
with, the [illegible]
[illegible]

be invited? The answer surely will be, the Master of it. Is it not strange then, that among some christians, those are invited to the Lord's table whom the Master of the feast has given no evidence of acceptance or assurance, that they are welcome; and who are in an irreconciled state toward him, and that are under the frowns of his wrath and indignation?— What would be thought of such conduct in common life! Would not the person inviting, justly incur the displeasure of his friend, that would bring to his table, a company of those with whom he was at enmity? The answer would be, YES. Surely then it will be enough to invite, when the Master of the Feast has manifested that the person invited is welcome.

We infer in the second place, from the language of the volume of Law, that God is so jealous of his great name, and has placed such an high estimate upon the sacred character of this institution, that even his own children are forbidden to be partakers, unless they have a love and a true faith of the Son of God; and to sustain this view of our subject, we invite your attention to what Paul has said in 2nd Thess. 3, 6. Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly. And in 1st Cor. 5 & 11, he says, if any man which is called a brother, be a Fornicator, or Covetous or an Idolater, or a Railer, or a Drunkard, or an Extortioner, we must not keep company with such, no not to eat. And in same book, 11, 27, and succeeding verses, Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man so examine himself, and so let him eat of that bread, and drink of that cup, for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

This strong language is used to deter [illegible] who are not entitled, and is not intended [illegible] anxious to obey the dying request [illegible] and spirit of humility; for in truth, [illegible] frame of mind as to entitle them to [illegible] the text shows that it would be doing [illegible] withdraw without a reason; for says [illegible] let him eat: and if upon making this examination, we find [illegible] der, we must not withdraw, for it would [illegible] quest of the great head of the church. [illegible] we must not approach that Feast. [illegible] our sacred direction.

In the further investigation of this subject, [illegible] entering into an extensive explanation [illegible] degree, as to exclude a member from [illegible] for this is too well understood to need explanation. We [illegible] consistent with our feelings, concerning [illegible] subject, without taking notice of a charge [illegible] That we do not manifest a spirit of [illegible] christians of sister denominations. This [illegible] in its true light, to convince all reasonable [illegible] only remains for us to [illegible] tions, that Baptist churches, that [illegible] to administer them for the Lord's [illegible] the world before, and that none [illegible] such as have come in through the reception of this ordinance [illegible]

and related to us an experience of grace, to partake of the sacrament until baptised, and then let them remember that it is the honest conviction of our minds, from the best understanding we have of the word of God, that none are baptised only such as have received the ordinance by immersion—that we do not regard sprinkling, pouring or aspersion, either when administered to infants or adults, to constitute the act of baptism: and they will plainly see that, so long as our brethren of other denominations, practice these modes, we cannot come to the communion table with them, without doing violence to our honest opinions, and contradicting in practice what we have professed in principle, and adhered to as a rule of action since the days of the Apostles.

And you dear brethren, in view of this great truth, cannot help seeing, that before we can commune we must give up our principles, acknowledge the validity of infant sprinkling—confess that our Pedo Baptist brethren are right—break down the separating wall that has so long divided us, and all be Pedo Baptist brethren together. And be it remembered by those who are inclined to open communion with us, that according to the opinion of almost all christians, whenever we sit down to commune with other denominations, in that act they admit the sprinkling of infants to be valid baptism, and that all who have been [illegible] whether christians or not, have a right to come with them to the communion table: that in fact, when our Pedo-Baptist [illegible] to commune with them, in effect, they ask us to admit [illegible] know we cannot admit —that their mode of baptism is [illegible] that we do not believe that any [illegible] principle of faith in this [illegible] without reflection, and without [illegible] error, and by their acts have [illegible] who are laboring to advance [illegible] some will say, do not our [illegible] ion? To this we answer [illegible] forbid it, as they believe [illegible] they would not receive one [illegible] how can we, upon this very [illegible] that sprinkling is valid bapt[illegible] is reason for a charge of [illegible] immersion to be as valid as [illegible] verse rule, do away the [illegible] munion of Saints at least [illegible] any principle entertained [illegible] require us to give up one of [illegible] But if they will not do this [illegible] they believe we are christians, [illegible] not wish us to say in pri[illegible] valid mode of baptism, a[illegible] tion? From our very he[illegible] the prejudice of the comm[illegible] brethren as christians—[illegible] an act of worship, that [illegible] a rule of their church. [illegible] of them, for they insist on [illegible] we cannot do without a gr[illegible] one of the [illegible] Church; and that notwithstanding this fact, they [illegible] solicitous [illegible]

so doing they are throwing fire brands among us to consume our peace and create disturbances and discord in our churches. Surely if they are christians, they will forbear from this practice; for as a denomination, we dont wish to disturb others in their communion, but are willing to wait and carry our case to the high tribunal of the judgment seat of the great I Am, who we think will reward to every one according as his works may be.

In the last place we proceed to show the obligations we are under to keep this Feast, with the advantages and disadvantages to be derived from its use or neglect. And 1st, we should keep it because it is a rule of law in our Father's kingdom. It is a prerogative belonging to the lawgivers of all governments, to prescribe such rules as are best adapted to improve and advance the interest of the subjects of their kingdom, and it would be a sufficient reason to govern our conduct, if we were obedient subjects or children, to know what was the will of our Heavenly Parent or rightful Sovereign. But in the second place, the Saviour has given us the assurance of the high importance of this duty, by laying it as an injunction in the most impressive language, and under circumstances of the tenderest character; for he has stamped it with the impressive character of his farewell request, saying, just before he left the world: "do this in remembrance of me," by which he brings to view all the solemn and lovely features of his death and sufferings, and connects it with the circumstance of our love to him, as much as if he had said, I am now about to leave you—this night I suffer for your sakes that where I am in the world of eternal blessedness, there you may be also. I have left the enraptured songs of the upper world—I have lived here a life of humiliation and sorrow—I now die under the weighty load of all your wrongs—I must suffer the shameful death of the Cross—be nailed thereunto—linger there, and bleed and die, and of this I dont complain! I do it willingly—I suffer freely, all, all for you! I go now to my Father's house to prepare mansions for you, from whence I will return again to receive you to myself. But before I leave you, I ask that you do not forget me, but in commemoration of my great love to you, I request that you keep this feast, and so often as you do so, you show forth my death till I come again to take you to your everlasting home of peace!

O brethren, we ask in view of these facts, what deep impressions ought it to leave on our hearts? With what thankfulness ought we to celebrate and keep in remembrance the circumstances of this eventful night, when by the sacrifice of himself, the blessed Redeemer purchased our pardon, and redeemed our needy souls from sorrow, crying and death, and secured us the everlasting inheritance of eternal peace, and made us heirs and joint heirs with himself in glory. Surely that heart must be hardened to steel, that will not move and be affected by this dying request of Him who so much loved us when he said, "Do this in remembrance of me." And we confess, dear brethren, that we are sorry to see how often it happens in practice among churches, who profess to love the Saviour, that they can live in the neglect of this duty for whole years, notwithstanding it seems to be almost the last request made to us by the King of Zion, during his life of living excellence in this land of sorrow. O Christians, if this has been your practice, will you not, in tender consideration of these things, reform, and hereafter be faithful in complying with this lovely injunction of your dying Redeemer; and in doing this you may expect the richest tokens of his divine favor in showers of mercy, to refresh and give life to your weary souls, and should you fail, heaviness and barrenness of soul may be expected, and it is strange that any christian should disobey this request, when it

was ordained in part to discover to him that it will not be long until he shall be seated around the throne of God's glory, to feast upon the rich viands of unceasing joy and felicity, and there to join in acclamations of praise and songs of deliverance, with the shining legions that fly around the throne of God in the land of the blessed, where there shall be no more pain, and sorrow and death shall be done away.

In conclusion, dear brethren, we wish you to consider sincerely the high importance of the things contained in this letter, give due diligence to ascertain and carry out the will of Him who said "Do this in remembrance of me,"—carefully examine your hearts, watch over the cause of Christ, live in love, and may the God of peace, by his divine spirit, dwell richly in your every heart to the end of TIME!

M. RICKMAN, Mod.

ELISHA KING, Clerk.

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MINUTES

OF THE

ELEVENTH ANNIVERSARY

OF THE

Salem United Baptist Association.

Held with the Church at Cane Creek, Henderson County, N. C., commencing Friday, August 11, 1848.

The Introductory Sermon was delivered by elder M. Rickman, from Jeremiah, 46th chapter, 3rd and 4th verses.

The delegates convened in the meeting house. Prayer by eld. T. Henson.

After a serious opposition between some of the churches at variance, it was concluded that the non-disturbed churches should organize, and act upon the subject of discord.

Elder P. Owen was elected Moderator, and T. Stradley Clerk.

1. Appointed a committee to arrange the business of the Association, consisting of elders Owen, Mason and Stradley, and brethren King and Garron.

After prayer by elder P. Owen, adjourned to meet to-morrow at 10 o'clock, A. M.

SATURDAY.

Met according to adjournment. Prayer by elder J. C. Grayson.

2. Read rules of decorum.

3. Received the Report of Arranging Committee and adopted it.

4. Called for correspondence from sister Associations: Received from the Green River as messengers, elders J. C. Grayson, B. Bruce, H. M. Sloop, with letter and minutes. From Tuckasiege, G. Buchanan, with letter and minutes. From Twelve Mile Association, elders D. Blythe, P. Owen, J. King, and brother S. Patton, with letter and minutes. From the Tiger Association, minutes by a friend.

5. Took into consideration the difficulty between the churches. Our impartial decision displeasing the delegates of Hendersonville, Green River, Bethel and Mt. Moriah churches, they withdrew, leaving some of their members desirous to hold fast to the ancient land marks.

6. Gave an opportunity for churches to unite with this body, whereupon Antioch and Liberty churches were presented, [illegible] and Articles of Faith, and cordially received.

7. Appointed elders R. Patterson, J. C. Grayson and T. Henson to preach on Sabbath, and at the close of elder Grayson's discourse a collection be taken up in aid of Missions.

Prayer by elder Stradley. Adjourned until Monday, 9 o'clock, A. M.

On Sabbath all the services were peculiarly interesting. The collection was [illegible] 88 3-4.

MONDAY.

Met pursuant to adjournment. [illegible] B. Peace.

8. Appointed a Committee on [illegible] consisting of J. T. Freeman and P. D. Morgan.

9. Invited ministering brethren [illegible] and order to seats with us.

10. Considered a Query from [illegible] Church, inquiring. Is it lawful for a female to [illegible] to preside at a Deacon, when there are [illegible] males present?— Answer. We think it lawful [illegible].

11. Attended to the petition of [illegible] members of Mud Creek Church, and recommended [illegible] to retain their standing as Mud Creek Church, by which [illegible] we will recognize them.

12. Attended to the petition of sister [illegible] King, and answer in the following: We recommend [illegible] worthy of all orderly churches of our faith and order [illegible] apply for admission without letter we hope [illegible] favorably upon.

13. Attended to the petition of [illegible] Church, as follows:—Dear brethren: as an [illegible] Rev. James Blythe to prove our pastor a [illegible] unless failing have we not a right to expect an [illegible] satisfaction in some way, fully clearing him [illegible] Wegladly assure Mount Pleasant Church [illegible] criminate her pastor utterly false!

14. Called for and adopted [illegible] bath Schools.

15. Received and adopted a [illegible]

16. Appointed elder T. [illegible] 1849, the subject of his own choice.

17. Appointed elder H. W. [illegible] troductory, elder T. Stradley [illegible]

18. Received and adopted [illegible] ed the following as bearers: To [illegible] To Tiger, bro. J. Robertson. [illegible] man, C. Evans, P. Osborn, and [illegible] To Tuckasiga [illegible] P. Osborn, [illegible] J. Evans, E. Morgan, W. [illegible] J. Evans, N. P. Cox, and Jr. J.

19. Appointed a Committee [illegible] Thomas Morris, J. [illegible]

20. [illegible] H. W. [illegible] Jr. Hickman [illegible]

21. [illegible]

22. [illegible]

23. [illegible]

Rive[illegible] co., N[illegible] Fri[illegible]

[illegible] Western Baptist Convention.

24. Instructed the Clerk to furnish as many copies of the minutes as the means will admit, after detaining five dollars for his services.

25. *Resolved*, That as much inconvenience has long existed in our denomination for want of a suitable and general Hymn Book, we are now glad to recommend to our churches, for their spiritual edification in devotional exercise, the Baptist Hymn Book, as published by Bickett & Peck, Louisville, Ky., believing it possesses superior advantages to any in use in the mountains. For supplies apply to Chairman of Committee, Sugar Hill, McDowell county, N. C.

26. *Resolved*, That the grateful thanks of the Association be tendered to the community around Crab Creek Church, for their unbounded liberality in their support of the Association.

P. OWEN, *Moderator.*

T. STRADLEY, *Clerk.*

The Committee to whom was referred the subject of Temperance, beg leave to report:

We are happy to state, that upon a general view of our Churches and communities, a pleasing revolution has been effected on this subject, and much good has been accomplished; yet we fear that many of its friends are becoming indifferent to its claims, and are relinquishing instead of renewing their energy with this great moral lever of reform. In this work and labor of love, the Christian may unite with the Philanthrophist in benefitting his country, and more especially may he be the means of snatching many from the awful shades of endless despair, the doom of those who persist and perish in the awful sin of drunkenness. We recommend our ministering Brethren frequently to present the subject in their sermons, and christians to make it a frequent topic of conversation, and study to become an unshaken example of sobriety at all times. All of which is humbly submitted.

T. STRADLEY, Ch'm.

The Committee on Sabbath Schools submit the following

REPORT.

Of the various plans for benevolent efforts, there are few so important as the Sunday School System, the instrumentality of which is second but to no other for the moral and religious education of the rising generation. If it is important that children be restrained from vice and immorality, and [illegible]—that they be taught to remember the Sabbath day [illegible]—and their minds stored with religious knowledge [illegible] Bible truth, [illegible] important that they should be connected in Sabbath Schools.

[illegible] of our Sabbath Schools [illegible] to [illegible] of duty, [illegible] on this subject, and [illegible] in their [illegible] to [illegible] the Sabbath Schools in this section and view. Never [illegible] we [illegible] enjoy that prosperity for which we pray, and we [illegible] all [illegible] engaged in

active teachers or as scholars in the Sabbath School or bible class. It is to be regretted that so little has the attention of this Association been directed to this subject, that the ordinary statistics of these schools have not been collected.

Never perhaps since the days of the Apostles has there been a more general excitement in respect to the propagation of the christian faith—never has the way to the understanding and heart of man, in all countries of his abode, been more evidently prepared. Nothing seems to be wanting to secure the universal triumphs of the gospel but the blessing of God on the judicious and faithful improvement of existing means and opportunities.

We believe that Sabbath Schools are designed to occupy the chief place in the train of second causes by which the earth is to be filled with the light and salvation of the gospel. What an immense harvest is here presented to view! and what an inducement to enter into this field, which is already white, to harvest!—Will not the church regard us with new interest when she receives from our schools those who are prepared to walk in the steps of their divine master, and to suffer the loss of all things for his sake. At all events, she will remember that the eyes of our children are fixed on the professed followers of the Redeemer, as those to whose company they are invited, and of whose joys and hopes they are asked to partake.

The teachers, too, are thus supplied with interesting and ever varying topics of instruction, presenting something for the eyes as well as for the heart and conscience. The responsibility of teachers never appears more important than when they consider the influence which a single pupil may exert on the prospects of his being. To be instrumental in the first [illegible] ing up in a single mind the spark of [illegible] it may rise higher and higher, and spread wider and wider, [illegible] beings shall by it be enlightened [illegible] terwards it shall increase in strength [illegible] nal throne with the brightness of [illegible] be asked or conceived in the way [illegible]

Respectfully submitted.

P[illegible]

CIRCULAR LETTER.

Justification is an act of God's grace [illegible] the doctrine of which is one of the most important in the Christian Religion. That it be rightly understood is of great importance. We are now called upon to examine the meaning of the term *Justification*.

This word is adopted from the [illegible] and denotes the acquittal of a person charged with some [illegible] an accusation of crime. The person accused, [illegible] found innocent of the charge, or [illegible] is charged cannot be substantiated against him, he is said to be [illegible] the indictment and pronounced innocent. Now [illegible]

forensic sense of the term, it is obvious from the declaration of the context, that no human being can be justified by the law, as all mankind have disobeyed this law, for God declares them all guilty. Perfect beings are justified by their own obedience, since they fulfil all the demands of the law. To them, therefore, the religion of their nature is amply sufficient to secure their duty, their acceptance with God, and their final happiness.

But sinful beings cannot thus be justified, because they have not rendered that obedience which is the only possible ground of justification by law. Consequently some other ground of justification is absolutely necessary for them. Hence "to justify," as the term is used in the gospel, is to absolve from an accusation, and to free from the condemnation of past sins. Justification, as the term is used in the divine word, stands opposed to condemnation; so that it must essentially consist in the acquittal of transgressions. Therefore the justification of a sinner in the fullest sense of the phrase, comprises the forgiveness of his sins, the deliverance from their deserved punishment, and the entitling him to all the blessings contained in eternal life, being justified freely by grace.

From the observations already made, it is evident that their justification can in no sense or degree be merited. Then it must, of course, be communicated freely. The word grace is used by the inspired writers in various senses. In its original import it denotes a free gift; the unmerited love of God is exhibited as the original source of all the forfeited blessings conferred upon our guilty world. So, under the influence of this love, the Lord formed the original and gracious design of saving mankind from sin and death. It was also the same kind of divine love that induced the Son of God to become incarnate and suffer, the just for the unjust, that he might redeem lost man. Love, stronger than death, induced him to come into this world to do and suffer all that he did, that there might be justification for the guilty by grace. Redemption by his blood proclaims grace unmeasurably great. The agency of the spirit is the result of this same love. In man there is nothing to merit the interference of this glorious person on the behalf of mankind. The Holy Spirit comes to renew and sanctify him, because without his agency in sanctification he is undone. There is nothing amiable in the moral character of man, to merit or invite his descent and renewing influence. The miserable condition of the human race must be the only inducement to the spirit of grace to interfere in this important work. The particulars just mentioned, so plainly necessary to the justification of man, are the result of the unmerited love of God; and his justification itself also flows entirely from the same gracious love. So believers may be said to be justified freely by the grace of God.

We grow in view in what sense believers are justified through Christ's redemption. This expression doubtless implies that the atoning merits of Christ is the sole ground of their pardon. In other words, he rendered to the law, character, and government of God such peculiar honor as to make it consistent with their

nature that sinners should, on proper conditions, be forgiven. The pardon of the guilty rendered an atonement absolutely necessary, for the sacred oracles declare "that without the shedding of blood is no remission;" and that the blood of Christ is the righteousness by which God the Father pardons the believer in him, appears evident from the shedding of the blood of beasts in sacrifices under the law of Moses. These were all types of the great sacrifice that was to be offered in due time. They had no efficiency in themselves to atone for sin, but pointed the believing Jews to the blood of their Redeemer for pardon.

Believers are represented to be healed by his stripes, to be redeemed by his blood. Thus we are taught that God justifies believers solely on Christ's account. But how is the atonement of Christ the ground of pardon? It is the reason for which the law can consistently justify the penitent: or, it is that to which it has respect, when he delivers from the curse of the law. If perfect obedience were the ground of justification, man would be cut off within himself, on the ground that all have sinned and come short of the glory of God. The whole world are guilty before him, "therefore by the deeds of the law there shall no flesh be justified in his sight." Neither can the obedience of the gospel be the ground of justification before God; for the gospel requires all who embrace it to obey all its precepts, but the best and most pious are very imperfect; and should any one who embraces the gospel live a life of perfect holiness through the whole of his days, his obedience could not be accounted a reward, for he would have done no more than his duty, and the law still demands for sins previously committed.

Should a man live a hundred years, and daily do more righteous deeds than his duty required, these could not be the ground of his justification in the sight of God; for the law threatens death, or everlasting punishment, for every transgression. Hence such a life of good works could not atone for sin, for it is a crime against the government of God. No one can, by any sinner, therefore, can be any satisfaction for sin. Hence it is necessary that an atonement be made, or some way render satisfaction for the divine government to be [illegible] firm, as honorable, and [illegible] in its operations. [illegible] ment is made [illegible] the crime was [illegible] it the sinner [illegible] must be solely [illegible] tonement of [illegible]. His obedience must be [illegible] the sinner's [illegible] in the sight of God, and [illegible] the [illegible] [illegible] [illegible] [illegible] for the [illegible] [illegible] [illegible] justified [illegible] [illegible] Hence, to justify, [illegible] That faith is [illegible] ted to Christ [illegible] the vine [illegible] union, that his [illegible] we [illegible] tified by [illegible]

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it is the great term of justification and salvation. Mankind in an unrenewed state, are helpless. To them in such a state, Christ is offered as a Saviour, on the condition that they feel the need of him, or give themselves up to him. The act by which this voluntary surrender is accomplished, is the implanted faith of the gospel, and is properly denominated justifying faith.—When the soul thus resigns itself into the hands of Christ, it complies with his own terms. It renounces all former dependence on its own righteousness for acceptance with God—conscious of its entire unworthiness, and condemnation of its guilt, the justice of its condemnation, and the impossibility of expiating its own sins, it casts itself at the footstool of Mercy, and gladly receives Christ, and greatly admires the gift, with a heart swallowed up in love to the giver, while gazing with raptures on the wisdom, love, and power of God,—their hearts sing for joy, being filled with the love of God their Saviour—clothed with the garment of salvation, washed in the blood of the redeemer, who can think or fully tell, the feelings of a justified soul in its earliest love? The love of sin eradicated from the heart, and that space filled with love and reverence. Hence the Apostle says, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," and this they feel, and joyfully sing: for the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit: which indeed, is but a delightful employment, for I, with my mind serve the law of Christ, thus giving the balance of our life in the delight to do the will of our Master.

A few remarks and we close. Beloved, we have a greater desire towards you than that you should merely understand the doctrine of justification: we would press upon you the necessity of searching before too late, for the evidences of justification in your own souls, as brought to view in our epistle. Have you felt the condemnatory sentence of God's most rigorous, righteous law, stopping you in the line in view of eternity, condemning every faculty, convincing you that the justice of Jehovah cannot acquit you in a manner that will suit him, but in his own way of his own devising? Many a child of justification [illegible] believe that they are condemned, consequently [illegible] Christ for unloosing the prison-house, [illegible] to the heart-searching confessor, who for-[illegible] [illegible] justification in the blood, righteousness, and [illegible] Son of God, that he [illegible] redeem unto himself a peculiar [illegible] people?

Now may the [illegible] keep you from falling, and to present you faultless before the presence of his glory with exceeding

STATE OF THE CHURCHES.

Churches.	Post Offices.	By whom supplied.	Delegates.								
Cane Creek,	Fair View,	P. Owen,	Elder P. Owen, J. T. Freeman, J. Whitaker,								
Salem,	Limestone,	M. Rickman,	D. Garron, J. Souther,								
Ebenezer,	Hendersonville.	H. W. Patterson	Elds. H. W. Patterson, N. P. Corn, J. R. Allen, J. Beck, J. McClin,								
Mt. Pleasant,	Asheville,	T. Stradley,	Eld. T. Stradley, J. H. Davis, J. Stradley, W. Rice,								
Hominy,	Sulphur Springs	W. Haynes,	F. D Morgan, E. Morgan, W. Green, E. Morgan,								
Bent Creek,	do do	M. Rickman,	S. Jones, J. Pariss,								
Mills' River,	Mills' River,	M. Rickman,	Elder M. Rickman, M. Gillespie, L. Sitton, A. McHenry,								
Mountain Page,	Hendersonville,	J. Evans,	Elder J. Evans, and M. Pace,								
Forman's Friendship,	Tryon,	H. W. Patterson	B. Holbert, T. Bradley,								
Cross Roads,	Hendersonville,		M. Caps, A. J. Corn,								
Buhah,	do	M. Rickman,	M. Rickman, P. Cantrel, A. Garren,								
Cathey's Creek,	Cathey's Creek,	M. Mason,	G. Glazener, R. Whitmire, W. Duckworth,								
Little River,	Claytonville,	H. W. Patterson	E. Hightower, J. M. Hefner,								
Macedonia,	Cathey's Creek,	M. Mason,	All absent on Monday.								
East Fork,	do do	do	J. Kennimore, J. H. Gillespie,								
Mud Creek,	Flat Rock,										
Antioch,	do	W. Mince,	Elder W. Mince, C. Caps, S. Cantrel,								
Crab Creek,	Hendersonville,	J. Evans,	R. Sentle, S. Osteen, S. Evans, A. Steep,								
Liberty.	Edneyville,	H. W. Patterson	N. Mills, J. Robertson, A. Merrill,								
				17	26	189	56	2115	68	2 14	93½

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MINUTES

OF THE

TWELFTH ANNIVERSARY OF THE

SALEM UNITED BAPTIST ASSOCIATION,

Held with the Mills River Church, Henderson County, N. C., commencing

Friday August 17, 1849.

THOMAS STRADLEY, Clerk.

THOMAS W. ATKIN,

ASHEVILLE, N. C.

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MINUTES.

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The introductory discourse was delivered by elder H. W. Patterson, from 2 chap. Ephesians, 20th and 21st verses—"And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord."

In the afternoon the Delegates assembled in the meeting house. Prayer by elder M. Rickman.

Read letters from 18 Churches, all purporting to be in peace, enrolled delegates.

1. By ballot elected elder P. OWEN Moderator, and elder T. STRADLEY, Sec.

2. Appointed a Committee to arrange the business of the Association, consisting of elders Owen, Stradley, Rickman, Patterson, and Bro. T. Morriss.

3. Appointed a Committee on Fniance, consisting of brethren T. Morris, B. F. Aken.

4. Appointed a Committee to arrange the preaching during the session, consisting of M. Gillespie, E. Morgan, N. Mills.

After prayer by elder Corn, adjourned till 10 o'clock on Saturday.

SATURDAY.—Met according to adjournment. Prayer by elder Galloway.

1. Received the report of the Arranging Committee, and adopted its advice.

2. Read Rules of Decorum.

3. Called for correspondence from sister Associations: Received from Green River a letter and minutes by the hands of elder L. McCurry and brethren R. O. Ledbetter, J. Whitesides, J. L. Whitesides; from Twelve Mile, minutes and letter by elders J. King, J. G. Galloway.

4. In response to the reasonable request of our beloved President, and under a conviction of our duty, encouraged by a sense of our privileges, we resolved to spend an early portion of to-morrow in devout supplications to Almighty God, the Just and Good, that He may be pleased to remove the awful scourge of Cholera from our favored land.

5. Received and adopted the Circular prepared by elder Thomas Stradley,

6. Appointed elder M. Rickman to present the Circular for 1850.

7. Resolved, by Divine permission, that a sermon be preached on to-morrow in aid of Missions, by elder L. McCurry.

8. Attended to a query from Mount Pleasant Church, viz: Cannot some course be recommended as an antidote against the prevailing evil of church members keeping their letters? *Answer*—Recommend Churches to report them to the Churches whence they obtained those letters.

9. Appointed a committee of seven to examine minutes, and other documents having a relative bearing on our Union, the committee to consist of elders Owen, Patterson, Rickman, Stradley, and brethren Garron, Morris, Morgan, corresponding brethren invited to aid.

10. Appointed elders Stradley and Patterson to preach on to-morrow, and elder Owen to close the services of the day.

11. Appointed a Committee of Correspondence, consisting of elders Keukendall and Corn, and brother Aken.

12. Messengers appointed to various Associations—To Green River, elders Rickman, Owen, Robertson, and brother T. Morris. To Twelve Mile, elders Evans, Corn, Keukendall. To Tuckasiege, elders Keukendall and Evans, and brethren J. Glazner, M. Gillespie, J. Hefner. To Tiger, elder Corn and brother J. Allen. To French Broad, elders Owen and Stradley and brother E. Morgan.

Adjourned until 10 o'clock on Monday. Prayer by brother Grant.

SABBATH.—At an early hour a large assembly met under the canopy, and ap-

peared to unite with solemn devotion for a blessing on our distressed country.

The pulpit was occupied by those previously appointed. At the close of elder McCurry's discourse a collection was taken in behalf of Missions, amounting to $11 61¼.

MONDAY.—Met according to adjournment. Prayer by elder Kenkendall.

1. Called the Roll and erased absentees.
2. Called for Report on Sabbath Schools, and adopted the same.
3. Called for Report on Temperance, and adopted the same.
4. Called for Report on Finance, and directed the same to be audited.
5. Called for Report on Examination, and ordered the same annexed to minutes.
6. Appointed a Committee to Report next session, on Sabbath Schools, to consist of P. Owen, D. Garren, James Stradley.
7. Appointed a Committee to report next session on Temperance, to consist of Thomas Stradley, N. Corn, T. Morris.
8. Resolved, by leave of Divine Providence, that the Association hold its next session with the Ebenezer Church, Henderson county, N. C., 4 miles north east of Hendersonville, to commence Friday before the 2d Sabbath in August, 1850.
9. Appointed elder M. Rickman to deliver the introductory discourse, elder T. Stradley his alternate.
10. Resolved that we recommend protracted meetings this year, instead of Union meetings.
11. Resolved that the Clerk be considered Treasurer, and that he procure as many minutes as he can with the funds left after he be paid.
12. Resolved that we return unfeigned thanks to Divine Grace for all the exalted blessings conferred on us during the session of this body, and also to the respectable friends of Mills River vicinity for their unabated kindness to the last;—may they receive a disciple's reward, each of them.
13. Appointed elders Patterson and Corn messengers to the Western Convention.
14. Read and approved the Minutes.

P. OWEN, *Moderator.*

THOMAS STRADLEY, *Secretary.*

The Committee on Temperance cheerfully submit the following

REPORT:

After a careful investigation on this particular branch of benevolence, we are truly grateful to Almighty God for enabling us confidently to believe that our Body will take hold of this reform and respond cheerfully to the prophetic exhortation, "Arise, shine O Zion, for thy light is come," and are also desirous to let that light shine. We believe there is not a manufacturer of ardent spirits in our Union. Some christians think it wrong to unite with Temperance societies, because worldlings are united in the enterprise, but we hope this wrong may be removed, by remembering Christ told his disciples not to forbid certain characters casting out devils, although they followed not Christ with them. Encourage sinners to join, and thus divide Satan's kingdom, for if a kingdom be divided it cannot stand.

T. MORRIS, *Chairman.*

REPORT ON SABBATH SCHOOLS.

Your committee, who are expected to report on Sabbath Schools, are much pleased in stating, there is an increasing desire to multiply these delightful directories to Heaven around our borders. Some of our Churches make very encouraging statements respecting their schools. We hope they will continue to take divine counsel on this delightful labor of love, "in the morning sow thy seed," also "train up a child in the way he should go."

Delightful thought to train the mind,
And teach the young idea how to shoot.

Many of our beloved missionaries, now pointing the heathen world to bliss and glory, and many watchmen on the walls of Zion at home, were first led to see the

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beauty of salvation in sabbath schools: indeed the [illegible] for destitute children have been and still are nurseries to the Church of [illegible]. We earnestly recommend all our churches to enter into this interesting field of labor.

H. W. PATTERSON *Chairman.*

COMMITTEE OF EXAMINATION REPORT.

Your Committee to whom was referred the examination of Minutes and other documents, having a relative bearing on our Body, went into a careful investigation on various documents presented, and now beg leave to state:

It is with painful emotions we inform you that we find several statements in a Pamphlet bearing the title of Union Baptist Association, under various captions, very detrimental, as they stand cloaked in falsehood, [illegible] to our character as a Body professing Christianity, and therefore recommend this Body to insert in her Minutes for 1849, a version of facts to speak against such misrepresentations, leaving the world to judge these matters.

FACTS IN RESPONSE TO THE ABOVE RECOMMENDATION.

At the call of certain individuals, We, the Salem Association, attended in Convention in 1844, for the purpose of considering a platform on which we, the United Baptists, might meet in Union with the Free Will brethren of Big Ivy Association, after an elaborate discussion with their aid, we supposed [illegible] effected satisfactory to both parties. But we did not consider this as constituting a Union. We were soon apprised that the F. W. Brethren did not like the [illegible]; this gave cause for further caution lest we might distress surrounding corresponding Associations, therefore at our next Association, we advised our Churches to [illegible] matters might be better adjusted, by our numerous brethren around, [illegible] and they needed time to reflect on the subject. But notwithstanding this [illegible] decided, as it was due to surrounding associations, some will zealous [illegible] and opened the communion, to the wounding of many precious, [illegible] one of such i. e., E. Hightower, bearing a becoming respect to the [illegible] opposed the measure in Little River Church, which led [illegible] charges of gross immoralities, but we believe a better [illegible] times. This act of exclusion he believed to be usurpation [illegible] Baptist usage from time immemorial, and according to [illegible] 2d verse, sent for helps from other Churches. [illegible] censured by the opposing party, who sought to condemn [illegible] es. The Churches who sent them sustained them [illegible] tenance the Churches were denounced as disorderly [illegible] countenancing said open communion, and the Association [illegible] Church letters if they sustained Churches they, i. e., [illegible] leave the Union. Under these violent threats, the [illegible] not been so torn about, organized in 1848, separate from [illegible] ser, and weighed the matter between them, allowing [illegible] discussion. But the Association deciding in favor [illegible] believing their course was consistent, the dictating [illegible] voluntarily, declaring they [illegible] more of us. We [illegible] as every letter from them will show they maturely [illegible] they vowed they would not depart, (a written protest [illegible] ful duty here to state that the exponents of the party [illegible] declared they would go into Union, that they were free, [illegible] pressions, declaring we had no right to bind them, this [illegible] now they pitifully publish to the world that they were [illegible] ations events.

The above, as an Association, we declare is a brief [illegible] we beg to publish a version of our own respecting [illegible] Mount Pleasant Church, [illegible] charge is denied in the [illegible] Minutes, detrimental to our [illegible], he certainly was charged [illegible] with voting for Union in Church [illegible] then at Hornsby [illegible] said Union. Whereupon the said Pastor of Mount Pleasant said he did not [illegible] he had [illegible]

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Union. Said Blythe repeated his assertion, declaring he could prove his charge by minutes of said convention, whereupon he drew them from his hat whilst standing on the floor. Not finding any vote recorded as charged, he unceremoniously replaced the minutes and waived the subject, leaving many feeling wounded for want of a christian and courteous acknowledgment.

We hope our friends so strenuous for Union will read carefully the 15th verse of 5th ch. to Gallations—"But if ye bite and devour one another, take heed ye be not consumed one of another."

We earnestly recommend our brethren to subscribe for the Biblical Recorder, for the benefit of their families. It is devoted measurably to the interests of our Denomination. Published at Raleigh by Elder T. Meredith. The Secretary of this Association offers to get it for any brother on trial a year, and if such brother is not pleased with it he will pay all charges.

P. OWEN, *Chairman.*

To the Baptized Churches whom we represent in the Salem Association.

Desirous of your growth in grace and spiritual edification we continue to supplicate for your increase in knowledge, and diligently labour for the advancement of the Redeemer's Kingdom amongst you, which we trust be evinced by our Annual Circular.

Not knowing a subject of this kind ever appeared in Public, we address you on the

CALL TO THE MINISTRY.

This involves a two-fold meaning—*first*, a Divine call, and *Second* a call by the Church, the second ought never to take place without an especial evidence of the former. The Apostle Paul speaking on this important subject, thus addresses the Church, called of God as was Aaron. Hebrews 5th. Christ gave the evident demonstration in various ways that Aaron was [illegible] and we think from Holy Writ that the Church is directed to ascertain [illegible] Jehovah's mind on this point before placing any person in so momentous [illegible] ministry of the word of God certainly is, on which depends to a great degree [illegible] for eternity the the souls of those that hear. That the [illegible] for the Solemn Office is evident, and that [illegible] to qualify for those preparations, will appear from the [illegible] instructions to the purpose, 1st Timothy [illegible] who has committed his way to God from [illegible] Faith, with an humble desire to keep [illegible] if he be found leprous with sin, or spotted [illegible] ligion of Christ, and a draw back to the [illegible] ter he is permitted to use the office of a [illegible] bring a blame upon his character, he should [illegible] leges as a Minister, as far as such reputation [illegible] fluence.

The Husband of one Wife.—It does not [illegible] any connexion with the fair sex, perfectly [illegible] one wife. The evils of Polygamy exist [illegible] detrimental to the interests of Christianity [illegible] heart from the love of God's holy cause.

Vigilant.—Ever watchful against the [illegible] in anywise distress the Church, or individuals [illegible] selves under his care as an overseer of [illegible] advancement of the Redeemer's Kingdom [illegible] prove its reality, as some start with fervency [illegible] perfect apathy. It meets with some discouragements [illegible]

Sober.—Not inflated with undue [illegible] eager for Earthly honors—which also [illegible] and the

honors of the church with the other, forgetting the Divine declaration, no man can serve two masters. Christ seeks in sober minded men only for the solemn work of leading men to seek for that honour which endureth unto eternal life. Soberly considering nothing worth following in life that will not comfort in Death.

Good Behaviour.—Not affectedly haughty as though no person ought to approach in council, as taught in Popery, and indulged considerably by many professing to be reformed a shade or two, but condescending to men of low estate or qualifications, not equalizing to the vulgar, but endeavoring by a decent demeanour to win all to the loveliness of Christianity—in this qualification properly improved, much may be done by the Servant of Christ. The Physician gains the respect and confidence of his patient by his kind behaviour. The general in the field of Battle obtains obedience by his affection and fidelity to his troops, thus they bravely follow him to victory. Much more should the under Physician of souls endeavor by good behaviour to gain the confidence of sin sick patients to bring them to Christ—and by his affection and fidelity try to win souls to the obedience of the Gospel, the fight of Faith, and the unfading crown of victory at God's right hand.

Given to Hospitality.—This expression seems measurably confined to the entertainment of strangers in its meaning, in primitive times, when many were persecuted for Christ's sake and fled from City to City—without home or comfort, and public entertainment was not common, thus a man had every opportunity of developing that prominent feature in the mind of Christ, (if that mind dwelt in him.) The same test should now be made, for certain it is a man devoid of feeling for another's temporal woes cannot be supposed properly to feel for the Eternal miseries awaiting the impenitent who may be compared to persons without a shelter against the storm of God's wrath.

Apt to Teach.—Several things are here implied, it must necessarily mean a person taught himself, and capable of teaching others, a readiness given to him of communication. There are many well taught in the School of Christ who cannot teach. Moses was distressed at the mission assigned him because he was not eloquent, and said I am slow of speech and of a slow tongue, but the Lord made up this deficiency in Aaron his brother, saying I know that he can speak well. Ex. 4th, 10th, and following verses. But the Divine interference is not now to be expected amongst the exponents of the Gospel, the man called of God is a man apt to teach, gifted to teach, to open the Sacred mysteries to a benighted world. In this particular the Churches in the Mountains have been very censureable and done themselves much injury—not contemplating the opposite of the above remark, that some have knowledge who have not utterance, so some can talk fluently, yet convey nothing to the edifying of the mind, many are in great haste for the ministry who are like Ahimaaz, they think they have seen a great deal and make much ado, yet cannot tell the principle when interrogated, 2nd Sam 18th, 29, we do not wish to be understood that we are contending for human learning primarily—for with all the Literary accomplishments that can be obtained a man may be a blind leader of the blind, but it is important that a Teacher should have a sufficient knowledge of the language he desires to preach in, that he may communicate intelligibly. If the trumpet give an uncertain sound, who shall prepare himself for battle? 1st Cor. 14-8. The Trumpet must be trained—the Churches should see that their budding gifts are trained and not license them until they do understand the language they expect to use. As an argument in favour, look at some of our most learned Brethren venturing their all as Missionaries of the Cross to Heathen lands, who, when they arrive spend months, and even years, in acquiring a proper understanding of the language in which they pray to be useful, they do not content themselves by speaking in an unknown tongue, whilst many are sent by churches here at home who can scarcely be understood, to the injury of the cause of Christ. It has frequently been remarked that whilst the Baptists have men in their Church capable of sustaining the Bible Ordinances in a learned manner against their learned opponents, yet they foster more ignorance in their Ministerial Corps, than any other Denomination. This evil should be rooted out if we desire to please and serve the great head of the Church, and do good to our fellow

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research for Mental Improvement. Our remarks on this feature of Ministerial qualification certainly will not disturb any honest humble servant of God who has been denied even a common share of mental culture until called by Grace. These feel their need of such improvements and will heartily lend their voice, recommending the rising gifts to their Churches, begging the blessing for them which was denied their predecessors.

Not given to Wine.—This is something solemnly important, the coincidence is striking between the Priest under the Mosaic dispensation and the Minister of the Gospel dispensation, he must be no drunkard. See Lev. 10th 8 9—we presume partly on the account of his influence, for as a leader the people may follow his example, become drunkards and be lost, also it is presumable that it would unfit him for profitable reflection, it is here denied in toto, as one slip in practice may precipitate in eternal ruin. On this point we rejoice the Salem Association are improving, both in the Ministry and Laity, this evil is in a fair way to be frowned out of the Church.

No Striker.—Not a man of Violence, as a man proclaiming vengeance belongeth to God, as a pattern he should shew himself willing to submit all necessary reward to him who will one day judge the world in Righteousness: in so doing he recommends the Religion of the meek and lowly Lamb of God who even prayed for his murderers. Many an enemy has been conquered by meekness. "The Servant of the Lord must not strive, but be gentle towards all." 2 Tim. 2-24.

Not greedy of filthy Lucre.—Some have supposed this caution only leant to advise against persons desiring large salaries for Clerical services, but certainly it must not be so restricted, true it is, if this is the person has in view, he cannot be an acceptable Servant of Christ, who became poor that we might be made rich by his sacrifice. Many have desired the office of Bishop on the account of lucrative gain, even in Christendom, since the rise and influence of Popery. But in the Apostolic period there could have been no such emoluments presented, it may therefore be presumed it had reference to the candidate's disposition, if he was not sufficiently weaned from the World to relish self-denying pains, it could not be considered he had partook of those durable riches and righteousness which should be the constant theme of the man of God. "For where your treasure is, there will your heart be also." Luke 12 [illegible] obligation of the Church to support duly qualified [illegible] ability of substance, according to the ability God has given.

He must be Patient.—Some men [illegible] even to the word spoken can be well understood [illegible] way may be presented and their person [illegible] shining jewel much recommended in the Gospel [illegible] cannot be a true representative of his Divine [illegible] contradiction of Sinners and the perverseness [illegible] must be patient in watching for souls, [illegible]

He must not be a Brawler.—The [illegible] the contrary it is all important he should [illegible] his tongue, or how shall he teach the [illegible] controversies for the purpose of showing [illegible] the clerical character, whereas there is no honour worth reaching after but it be to exalt the Redeemer.

He must not be Covetous.—Among [illegible] by the finger of omnipotence, we read [illegible] required to serve God he must be one [illegible] how can he draw the immortal principle [illegible] of God, or how can he teach lessons of [illegible] time himself dissatisfied; we need [illegible] ate Teachers.

He must be one that ruleth well his own house.—Here [illegible] tion with its gravity; the reason is given. For if a man [illegible] his own house, how shall he take care of the Church of [illegible] If he be a man of

family and a man of God, he certainly will diligently try to preach by his conduct to those immediately committed to his training for immortality, that they may find favor with God through redemption by the blood of the Covenant. The loudest and most effectual preaching doubtless will be a strict obedience to the commands of God. This appears to be the conviction of Joshua—let others do as seem them right, as for me and my house we will serve the Lord. The man who affectionately entreats his children to think of the worth of prayer and humbly endeavors to lead them to a domestic altar, there to plead for blessings needed, very seldom is denied the unspeakable blessing of his children's affection and confidence. Thus by a gravity of deportment towards them, they become cheerful subjects of his government and frequently an honor to his memory, when his flesh is mouldering back to dust. If he succeed in gaining submission in his house to the duty of prayer, all other injunctions reasonably made will become equally pleasant, such as reading the Bible and going to the house of God. It is a shame for any professor of Christianity to neglect to bring his children up with family prayer, but alas, we fear that some desiring the oversight of the Church neglect it in their houses. Thus the word points them out as unfit for ordination. Thus we could not expect them to fill up the Pastor's office, with becoming gravity, but some try as a substitute for gravity the effects of austerity and would have the flock afraid of them in consequence of the name of their office, not seeking the honor of ruling well. Let the Children of ministers seek to honour their Parents, let Churches be in no haste to place men out of their gifted sphere.

Not a novice, lest being lifted up with pride, he fall into the condemnation of the Devil.—A Novice generally implies a young convert to christianity. Thus a reasonable conclusion may be drawn that he does not fully understand the principles of the Gospel doctrines which a Bishop is expected to teach, but further care should be maintained on this point, for evident it is that many old Christians content themselves with a mere babe's knowledge of the Christian Religion, therefore they come under the same denomination and are liable to the same temptation of being puffed up with pride of office and thus he may fall into the same condemnation of the Devil. It is not meant here the Devil's condemnation for which he condemns for humility as inculcated by Gospel doctrines, but he is condemned for pride which is generally fostered in ignorance. But you never truly learned in your Churches by sad experience the necessity of the caution, you have seen the Novice rise from obscurity, supplying his lack of knowledge by courting [illegible] or other learned Divines for the purpose of popular applause; you have seen such carried before the tide of popularity on the top of the Mount, receiving the praise of every tongue. Who can stand before such homage, without falling into the snare of pride? No Novice. Therefore Churches are condemned in this respect for laying our hands suddenly on such untutored men, and by them are frequently distressed by the introduction of some new scheme, invented for the entertainment of their fame-seeking hearers. By them are frequently introduced the unscriptural errors of Pelagians or Arminians which are the most congenial to fallen Nature, the most plausible to depraved reason, the best calculated to destroy souls with pride, by throwing into the shades of contempt the fundamental principles of the Gospel, the Sovereignty of God, the Impotency of the creature, the necessity of a Mediator. Such have we seen to our sorrow who have been carried about with [illegible] of Doctrine, disturbing others who could not be moved. They [illegible] dominated clouds without water, overflowing or forming new and never able to come to the knowledge of the truth. In days of old some were desirous of being put into the Priest's office that they might get a piece of bread, and many [illegible] lead men in our days to seek the office. Here we should be very careful in our selection, and never [illegible] to notice the [illegible] gifts. Some churches think the requisite [illegible] merely in [illegible] but the command is positive [illegible] Some [illegible] good speaker with a [illegible] memory is duly ordained, but was [illegible] of God will [illegible] forward teaching enduring [illegible] instructing [illegible] the word of life, not merely [illegible]

ing character and qualifications are ne-

Ministers are scarce, if men are not

revealed Religion, and the mode, and

of God. Were ours the religion of Nature

full of aspirants to office and honor, as ma-

holy men whom we desire to follow (the

to show them whom he had chosen to the

chapter 1st 20--25 verse, and evident it is

rements, shown as above, the good and gra-

ll in succession, places of usefulness in the

of schools after receiving a call to the Min-

ons within reach of the Church, who may

of the young Minister. Churches should

rements of useful knowledge by furnishing

and time to read them, 1st Tim. 4th chap.

13th verse, by so doing the Ch

and their families would be greatly benefit-

ted. We are taught in the Scripture not to muzzle the ox that treadeth the corn,

we therefore let him have a

as he goes his round lest he become feeble.

Feed the minds of your pe

you wish or expect them to tread out a good

sermon or exhortation; if you

feed on the husks of the world all the week

at his axe or plough, you will

im more inclined to lay down to rest at the

foot of Jacob's ladder on S

, than to strive to carry up your souls to the

top, that you may have an

of home, which would be calculated to fill

you with more zeal and desire

faith, patience, yea even glory. It is sur-

prising in this particular that

ng Christians can be cheated out of the un-

speakable pleasure of being co-workers together with God, in the salvation of their children, neighbors, and sinners generally.

N. B.—As the Title Bishop occurs several times in this Circular and is not in use amongst Baptists, be it understood according to Scripture: in the original it means Overseer of the Flock, but Popery puts the titles of Ministers one above another, and so proportions their Salary that they may purchase higher seats in Heaven.

1849

PRICE OF 800 COPIES, $19.

STATE OF THE CHURCHES.

...es.	Post Offices.	Sabbath Aver'd.	By whom supplied.	DELEGATES.	Bapti'd.	Rec'd by letter.	Restor'd.	Dism'd	Excl'd.	Dead.	Total.	Contributio's.
...k,	Fair View,		1 T. Stradley,	Elder P. Owen. J. Whitaker.	1	3		6	3	3	81	1 95
	Limestone,		2 M. Rickman,	J. Souther, D. Garren, T. Morris.	5			13		1	58	1 50
	Hendersonville,		2 H. W. Patterson	Eld'rs H. W. Patterson, N. P. Corn & bro's J.	2	2		5	5		52	1 53¼
...ant,	Asheville,		2 T. Stradley,	Elder T. Stradley, J. Stradley. [Beck, J. R. Allen.	2				1		47	1 12½
	Sulphur Spri'gs,		4 W. Haynes,	W. Green, Eli. Morgan, P. D. Morgan, E. Morgan.					2	2	60	1 20
...eek,	"		3 T. Stradley,	S. Jones, W. Green, A. Grant.		5			1		21	1 25
...er,	Mills River,		M. Rickman,	Elder M. Rickman, A. McKinney, M. Gillespie, J.				4			31	2 00
...Page,	Hendersonville,		J. Evans,	Eld'r J. Evans, M. Pace, P. Leverett. [Rickman sr	3	1		7	12		29	90
...rie's Sh'p,	Tryon,		No Supply,	J. Hotbert.		3				1	21	60
...ads,	Hendersonville,		J. Kenkendall,	Elder Kenkendall, A. J. Corn.		2		2		1	10	75
	"		M. Rickman,	J. Orr, A. Garren.	4	2		2	2		27	1 35
...Creek,	Oatley's Creek,		M. Rickman,	B. F. Akens, J. A. Moor.	2	6		4			32	1 92
...ver,	Claysville,		H. W. Patterson,	E. Hightower, J. M. Hefner, A. McCall.	1				3		4	55
...ia,	Oatley's Creek,		"	A. Glazner, J. M. Glazner.	1	1					11	42
...rk,	"		"	I. H. Gillespie, J. Glazner.	1	1					22	1 10
...eek,	Flat Rock,		J. Kenkendall,	G. Corn.		3	1	1			15	75
	"		W. Mince,	C. Capps.		1		1			22	82½
...reek,	Hendersonville,		J. Evans,	R. Senile, A. Steep.	1	1		3	1		21	1 13¾
	Edneyville,	2	H. W. Patterson	Elder J. Robertson, N. Mills, A. Merrill.	5	5			1		30	50
					28	38	1	50	31	9	615	24 10¶
				EXTRA FOR MINUTES BY FRIENDS.								13 50½
				R. O. Ledbetter 12½; J. Whitesides 12½; B. King 5; M. Lance 10; Margaret Sales 11¼.								
				Collection on Sabbath for Missions and Burman Bibles,								$24 62
				Collection for Record Book,								$11 61
												$2 20

...the Secretary $7,09. $17,53 Inclusive.

... We humbly ... Churches ... to meet ... supplies, and ... something in all these

B
284 A75t
Mebbett

MINUTES

OF THE

Thirteenth Anniversary

OF THE

SALEM UNITED BAPTIST ASSOCIATION.

HELD WITH THE CHURCH EBENEZER, AT CLEAR CREEK, HENDERSON COUNTY, N. C., COMMENCING FRIDAY, AUGUST 9TH, 1850,

THOMAS STRADLEY, SECRETARY.

ATKIN & REYNOLDS,

"NEWS" OFFICE, ASHEVILLE, N. C.

1850.

1858

MINUTES.

The Introductory Discourse was delivered by Elder M. Rickman, from 60th chapter of Isaiah, 1st verse; "Arise, shine O Zion," &c.

The delegates assembled in the house—prayer by Elder Wm. Haynes. The Moderator being absent, Elder Wm. Haynes was called to the chair until the election of officers.

Received representations from nineteen churches and enrolled their Delegates.

On motion, gave an invitation to Churches desirous of union with our body. Whereupon, Bethlehem and Laurel Spring Churches of McDowell county, presented their desire and were received.

The Association then elected Elder M. Rickman, Moderator, and Elder T. Stradley, Secretary.

On motion, appointed a committee of four to arrange the business connected with preaching, consisting of brethren G. Allen, J. Beck, J. T. Freeman and E. Morgan.

On motion, invited our corresponding brethren to present their recommendations; whereupon a letter was presented by Elders Wm. Haynes, I. T. S. Sherrill, and brother C. B. Mingus, of the Tuckasiege Association, with minutes. Also, a letter and minutes were presented from the Green River Association, by Elder B. Bruce,—all were cordially received.

On motion, appointed a committee to arrange the business of the Association for the present session—to consist of Elders Rickman, Patterson, Kuykendall, Corn and Stradley.

On motion, the chair appointed P. D. Morgan and Wm. Akens, a committee on Finance.

On motion, appointed a committee on Correspondence, to consist of Elder J. Kuykendall and B. D. Janer.

On motion, adjourned until 11 o'clock tomorrow. Prayer by Elder M. Rickman.

SATURDAY.

Prayer by Elder J. Evans.

Received the recommendation of the arranging committee, and adopted it.

On motion, appointed a committee on Periodicals, viz: Elders Patterson, Evans and Robertson.

On motion, adopted the selection of Elder Rickman, as our Circular.

Appointed Elder Stradley to present the Circular for 1851.

Elected the following Ministers to preach on Sabbath; W. Haynes, B. Bruce, I. T. S. Shendly and H. W. Patterson to close, a collection to be made in aid of missions, after the second sermon.

Called for Report on Temperance and adopted the same.

Called for Report on Sabbath Schools and adopted the same.

Agreed that the next session of this body be held with the East Fork Church, thirty one miles south west of Hendersonville, N. C.

Elected Elder H. W. Patterson to deliver the Introductory discourse, Elder Stradley his alternate.

Attended to petition from Bethlehem. We are sorry we cannot comply with the request, but should be glad to see protracted meetings encouraged.

On motion, appointed a committee of six to re-district the Churches of this body, for convenience of Union Meetings.

Adjourned until nine o'clock on Monday. Closed by Prayer.

SABBATH.

The Sabbath exercises appeared to be blest to saints and sinners. The pulpit was occupied by those appointed. The congregations from day to day were happily protected from the scorching sun with a large, new and neat Canopy, which reflects much credit on the Church and citizens.

MONDAY.

Met pursuant to adjournment. Prayer by Elder Bruce.

On motion, received the report on correspondence, and appointed Messengers.

To the Green River Association, Elders M. Rickman, T. Stradley, and brother J. T. Freeman,

To the Tiger, Elder N. P. Corn, Abraham Glazener, A. J. Corn.

" Twelve Mile, Elders Evans, Knykendall, and bro. R. Sentle.

The Tuckasiege Association comes after our next Association.

Called for report on Periodicals and adopted it.

Received the Report on Union meetings. 1st, at Laurel Springs,

Friday before the fifth Sabbath in Septemb[illegible] Elders Evans, Kuykendall, Patterson and Robertson to attend. 2d, Friday before the first Sabbath in October at Mountain Page, Elders Corn, Kuykendall, Patterson, Robertson and brother N[illegible] to attend. 3d, Beulah, Friday before 1st Lord's day in Nove[illegible] Elders Patterson, Corn, Robertson, Rickman to attend.

Called for report of Finance. From Churches [illegible]. Collected for Missions, $10,67, to be appropriated to the home department.

Called for resolutions.

Resolved, That we endeavor to bow with humble submission to the allwise dispensation of Divine Providence, [illegible] our late beloved President from our midst, [illegible] hopes were on him, as an agent for God, [illegible] raging Politicians. We, as a body, acknowledge [illegible] to say the Judge of all the Earth [illegible] ing our early hopes. We pray He may [illegible] where Death cannot intrude.

In view of the scarcity of works on [illegible], entitled to the means of our Members generally [illegible]

Resolved, That Elder Stradley [illegible] written by Dr. Ryland, under title, [illegible] amined

Resolved, That we most cordially [illegible] bers of Ebenezer Church and the [illegible] tionate regard towards this body.

Elected Elders Stradley and Pat[illegible] Western Baptist Convention.

Directed the Secretary to superinten[illegible] and that he procure as many copies as [illegible] service, and $1,25 for arrearages. A[illegible]

MERIT [illegible]

THOMAS STRADLEY, *Secretary*.

Report on Te[illegible]

We are thankful we have heard of [illegible] existence for the purpose of reclaiming our [illegible] the soul destroying practice of intox[illegible] drinks—but we lament that our churches [illegible] take warm, supposing the evil mea[illegible] bodies. Why have they reformed in late [illegible] cause of its danger, in turning the wrath of [illegible] bers generally thus exposed? and are we [illegible]

their eternal [illegible] ought to hold out to them by every [illegible] beacons to draw them from eternal [illegible] every operation that shows a fair pre- [illegible] man in any way. We are sor- [illegible] opposed to the Sons of Tem- [illegible] are members of that body—but [illegible] Godly men have taken [illegible] it possesses greater or more [illegible] manner of merely pledging [illegible] from the destroying practice in [illegible] Sons, because it bears a sem- [illegible] we say, if there is any evil at- [illegible] it secret, we cannot consist- [illegible] Ministers will awake up against the evil [illegible] to the cleaning of their consciences [illegible] the great [illegible] day of Christ.

[illegible] STRADLEY, Chairman.

Report on Sabbath Schools.

Your committee are sorry they have not found any increased efforts in this [illegible] of Christian benevolence amongst our churches, yet we are pleased with the great success and happiness which attend [illegible] that have been made in our borders. We learn from those who have visited the schools, that many of the children are making great proficiency, many have committed large portions of Holy Writ to memory, who but a few months before knew not scarcely who made them, why did Christ suffer, what was the consequence of sin, what the terrors of Hell, or what the joys of Heaven. In one of these Schools, the Teachers intimated they had done all they could in getting a Library of Religious books for the children, yet had not gotten half enough; the children being so much edified with the former reading—they each begged chickens of their parents—brought them to their teachers, who obtained a cash market and sent on for more books, which books are now acting as messengers of mercy amongst many of their poor benighted parents, many of whom strictly charge their children to bring them home some good books every week. Thus we trust the doctrines of the precious Gospel are distilling upon many hearts of stone, that otherwise might not feel the hallowed influence of Divine Truth. Several families adjacent shew happy proof of reform through sabbath school labours of love. Brethren, come up to the help of the Lord and receive part of the showers of love ever ready to fall on those precious fields of growing immortals.

D. GARRON, Chairman.

	CHURCHES	POST OFFICES	Supply	BY WHOM SUPPLIED	DELI
	Cane Creek.	Fair View.	1	T Stradley.	J T Freeman, John Ash
	Salem.	Limestone.	2	M Rickman.	D Garron, J Souther, W
1st	*Mt. Pleasant.*	Asheville.	2	T Stradley.	T Stradley, Wm Rice.
Dis-	*Hominy.*	Sulphur Springs.	4	Wm Haynes.	P D Morgan, E Morgan
trict.	*Bent Creek.*	do do	3	P Stradley.	S Jones.
	Laurel Springs.		4	H W Patterson.	J Freeman.
	Hillsboro.	Stone Mountain.		J W Robertson.	J W Robertson, H Gilli
	Liberty.	Limeystone.	2	H W Patterson.	N Mills, (Licentiate) W
	Ebenezer.	Hendersonville.	5	do	H W Patterson, N P Co
2d	*Mills River.*	Mills River.	1	M Rickman.	W Rickman, L Sutton,
Dis-	*Mud Creek.*	Flat Rock.		J Kuykendall.	M Capps, G W Corn.
trict.	*Cross Roads.*	do		do	J Kuykendall, A J Corn
	Mountain Page.	do	1	J Evans.	J Evans, J Roads, M P
	Rowe's Friendship.	Tryon.	3	N P Corn.	J Holbert, A Thomson,
	Antioch.	Flat Rock.	3	W Mince.	S Cantrel.
	Crab Creek.	do	2	J Evans.	R Sentel, A Stepp,
3d	*Little River.*	Clayton ville.	4	P Owen.	A McCaul.
Dis-	*Cathey's Creek.*	Cathey's Creek.	2	M Rickman.	R Whitmire, G Glazene
trict.	*East Fork.*	do			J Gillespie, W M Glazer
	Macedonia.	do	3	J King.	A Glazener, J M Glazer
	Beulah.	Hendersonville.	1	M Rickman.	M Rickman, J W Orr.

*** We hope the Church Clerks will make a statement of their supplies, their Sabbaths, and thei

Report on Periodicals.

It is not the privilege of your committee to be extensively acquainted with the periodicals published in connexion with our Denomination, yet those that we are acquainted with induce us, in confidence, to recommend to our churches for their edification and growth in grace, and knowledge of the general spread of our precious Immanual's Kingdom, also we are confident they do assist christian parents in the arduous and pleasant duty of inculcating proper principles into their precious offspring. We think the Biblical Recorder, and the Southern Baptist, papers ably conducted, calculated to build up the Church, and defend the faith (once for all) delivered to the saints. We strongly recommend our brethren to seize the opportunity of impressing religious sentiments on their children in early years, and think but few better means can be used to effect it than by laying before them the effusions of Godly men's minds communicated through the Religious press of the present day. Many christians act as though they considered the common place news of the day as all sufficient in their families. Christians, awake and consider the superior claims of the immortal parts of your families.

Upon the examination of our exchange minutes, upon the whole, we are pleased with the leadings of Divine Providence towards our Brethren, and tender them our very grateful thanks for the christian courtesy they have shown us.

JOSEPH EVANS, Chairman.

Circular to the Churches in Union.

To meet your expectation, we present to you a subject calculated to edify and build you up, at the same time to show the world the general belief of all sensible Baptists on the right of private judgment in religious matters, creeds, &c. These were the views of Andrew Fuller, without alteration. Fuller's Works, 3d vol. p. 447–50.

"In former times liberty of conscience and right of private judgment in matters of religion, were denied both by ecclesiastics and politicians. Of late they have been very generally admitted, and much has been said and written in their defence. But the nature and extent of these rights, in reference to religious society, have not been so clearly ascertained, and claims have been instituted which appear to be subversive of those very principles so often pleaded in their support.

The right of private judgment in matters of religion appears to be THE RIGHT WHICH EVERY INDIVIDUAL HAS TO THINK AND AVOW HIS

...ECTS, WITHOUT BEING LIABLE TO ANY
...AT ACCOUNT. The subject in this
...ported by writers of all ages and the
...y the great body of non-conformists
... There can scarcely be any ex-
...wer of the civil magistrate to interfere
... and private judgement of the subject;
...l very justly exploded. But if mate
...rium, and men have pleaded not only
...es on account of their religious prin-
...e of persecution consists, but also
...ssion of a religious society with
...y tenets which they think proper

...now frequently assumed, *is a right in a member of a Christian Church to do what they may think a being sinful in him, or the dissolution of his brethren,* ...t is inconsistent with it is thought ... and repugnant to that liberty which ... is free." But this appears to be highly ... man can claim as right. The following ... mitted to the reader.

1st. The ... of the individual is *contrary to the principles on which Christian churches were originally founded.* Not only were those who ... the gospel refused admission to a Christian church, but those who perverted the gospel, or maintained pernicious errors, were subject to admonition and exclusion. The Apostle Paul directed that a heretic after the first and second admonition should be *rejected.* And in his Epistle to the churches of Galatia, he expressed a wish that those who troubled them by subverting the gospel of Christ and introducing another gospel were "cut off." The church at Pergamos is reproved for having those *among them* who held the doctrine of Balaam and of the Nicolaitans. If the church of Galatia complied with the Apostle's desire, their false teachers might have exclaimed against them as invading the right of private judgment, and with as much judgment, as some in later times have done against the censures of their brethren. And had the church of Pergamos been formed on the principles above mentioned, they might have replied to the solemn message of our Lord in some such manner as the following:— Why are we blamed for having those *among us* who hold the doctrine of Nicolos? It is sufficient for us as individuals to think for

ourselves, and leave others to do the same. We cannot refuse these men without invading the right of private judgment!

If it be objected that inspiration rendered the judgment of the apostles infallible, and that therefore their conduct in this case is not a rule for us, it may be replied, that if the apostles were infallible, the churches were not so, and the blame is laid on them for having neglected to exclude the characters in question. Besides, this objection would tend to prove that primitive christians, on account of that infallibility of the Apostles, *did not possess the right of private judgment;* and that the right sprung up in the church in consequence of our being all equally fallible! But this is contrary to the declaration of the apostle: "Not that we have dominion over your faith, but are helpers of your joy." Hence it appears that admonising or excluding from the primitive Church those who held pernicious errors was not [illegible] to be subversive of the right of private judgment; and the churches being exhorted to such discipline by the apostle was [illegible] dominion over their faith.

2d. Not only is this supposed [illegible] of private judgment inconsistent with apostolic practice, [illegible] is also *contrary to reason and the fitness of things.* All society [illegible] united in mutual agreement. It is no less a dictate of common [illegible] than of the word of God, that "two cannot walk together except they be agreed." No society can subsist unless there be [illegible] principles in which they are united. In political [illegible] these principles will be of a political nature; in civil ones, [illegible] to those of religion, of a religious nature. According to the degree of importance in which those principles are held [illegible], such will be their concern to maintain [illegible] and the terms of admittance or continuance [illegible] regulated accordingly.

If there be no dan[illegible] is necessary that a society should be [illegible] to imbibe and propagate [illegible] societies, civil, political, [illegible] mistaken; for all of them [illegible] specific object; and this [illegible] that are purely religious [illegible] the name of a Christian [illegible] here contended for [illegible] ought, nevertheless, to [illegible] *choose it;* seeing they have [illegible] Farther, if a christian [illegible] individual whose principles [illegible], neither

ther has an individual any right to withdraw from a society in similar cases; and then there is an end to all religious liberty at once.

Whether it be right for us to think the worse of any person on account of his erroneous principles, must depend upon a previous question; namely, whether he be either better or worse for the principles which he imbibes? If he be not, then it must be allowed that we ought not to think so of him; but if he be, undoubtedly we ought to think of one another according to truth. To say that no person is better or worse in a moral view, whatever be his principles, is to say that principles themselves have no influence on the heart and life; and that amounts to the same thing as their being of no importance. But if so, all those scriptures which represent truth as a means of sanctification, ought to be discarded; and all the labors of good men to discover truth, and of the apostles to disseminate it—yea, and those of the son of God himself, who came into the world to bear witness to the truth—were totally in vain."

Of Creeds and Confessions.—It has been very common among a certain class of writers, to exclaim against creeds and systems in religion as inconsistent with christian liberty and the rights of conscience; but surely they must be understood as objecting to those creeds only which they dislike, and not to creeds in general, for no doubt unless they be worse than the worst of beings, they have a creed of their own. The man who has no creed has no belief, which is the same thing as being an unbeliever; and he whose belief is not formed into a system has only a few loose, unconnected thoughts, without entering into the harmony and glory of the gospel. Every well informed and consistent believer, therefore, must have a creed—a system which he supposes to contain the leading principles of Divine revelation. It may be pleaded that the objection does not lie so much against our having creeds or systems as against our imposing them on others as the condition of christian fellow-ship. If, indeed, a subscription to articles of faith were required without examination, or enforced by civil penalties, it would be an unwarrantable imposition on the rights of conscience: but if an explicit agreement in what may be deemed fundamental principles be judged essential to fellowship, this is only requiring that a man appear to be a christian before he can have a right to be treated as such. Suppose it were required of a Jew or an infidel, before he is admitted to the Lord's supper (which either might be disposed to solicit for some worldly purpose,) that he must previously become a believer, should we thereby impose christianity upon him? He might claim the right of private judgment, and deem such a requisition incompatible with his admission; but it is evident that he could not be entitled to christian

regard, and that, while he exclaimed against the imposition of creeds and systems, he himself would be guilty of an imposition of the grossest kind, utterly inconsistent with the rights of voluntary and social compact, as well as of christian liberty. In order to be a little more explicit on the subject, it may be necessary to offer the following remarks:—

First.—It is admitted that no society has a right to make laws where Christ has made none. Whoever attempts this, whether in an individual or social capacity, is guilty of substituting for doctrines the commandments of men, and making void the law of God by traditions.

Secondly.—The fallibility of all human judgments is fully allowed. A christian society, as well as an individual, is liable to err in judging what are the doctrines and precepts of Christ. Whatever articles of faith and practice, therefore, are introduced into a community, they ought no doubt to be open to correction or amendment, whenever those who subscribe them shall perceive their inconsistency with the will of Christ.

3d. Whatever may be said on the propriety of human systems of faith, they are not to be considered the proper grounds on which to rest our sentiments. The word of God, and that alone, ought to be ground of both faith and practice. But all this does not prove that it would be wrong for an individual to judge of the meaning of the divine word, nor for a number of individuals, who think alike in their judgments, to express that agreement in explaining, and consider themselves as bound to walk by the same rule.

In conclusion, dear brethren, we beseech you who have called to be led off with every wind of doctrine, by the sophistications of those corrupt sowers of the seeds of [illegible]. Bibles with a prayerful heart, cultivate a spirit [illegible], and while you stand firm upon the EVERLASTING [illegible] it, and the weapon of all prayer in constant [illegible] than conquerors, "and in nothing terrified [illegible] which to them is an evident token of perdition, but to you of salvation, and that of God," Phil. 1 chap. 28 v.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

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1851

MINUTES

OF THE

FOURTEENTH ANNIVERSARY OF THE

Salem Association,

CONVENED WITH THE

East Fork Church, Henderson County.

A. D., 1851, AUGUST 8th, AND DAYS FOLLOWING.

The introductory discourse was delivered by Elder [illegible] Stradley, founded on the first and second clause of the 7th verse of the 4th Chap. of Genesis:—"If thou do well shalt thou not be accepted? If thou doest not well, sin lieth at the door."

After recess, assembled at the meeting house and was called to order by the Moderator.

Read letters of representation from twenty [illegible] River Church for want of supply, did not represent [illegible] tion.

On motion, by ballot, elected Elder Ricknor, [illegible] Elder Stradley, Secretary.

On motion, received corresponding messengers from [illegible] Associations: Elder Wm. Haynes, from the Tuckasiegee [illegible] E. B. Mingus. Brother M. Corn, from Green [illegible] age of minutes. Brother J. B. Roseman from [illegible] packages of minutes.

On motion, ministering brethren of our [illegible] seats in council. Elders J. King, Hervey K[illegible] Owens accepted, and rendered happy servi[illegible]

On motion, appointed Elders J. Evans, [illegible] J. H. Allen, with the officers of the body, a committee [illegible] the future business of the session.

On motion appointed one brother from each [illegible] with two from East Fork Church, a committee [illegible] preaching during the session. (sabbath excepted.)

On motion, the Chair appointed Brethren [illegible] ken and L. Lyon, a committee on Finance.

On motion, the Chair appointed brother [illegible] pared by letter with the Tuckasiegee Association [illegible] Aiken, to the Tiger Association; other associations [illegible]

we correspond, do not assemble until after our next session. Adjourned until 10 o'clock to-morrow.

Prayer by elder J. Owen.

Saturday, 10 o'clock. Prayer by Wm. Haynes.

Read rules of Decorum, and articles of Faith.

On motion, the Chair appointed the following committees:

T. Morris, B. F. Aiken, on Temperance; D. C. Allen, J. H. Evans, on Sabbath Schools; J. H. Allen, E. Morgan, on H. & F. Missions.

On motion, adopted the circular presented by elder Stradley.

On motion, appointed elder Rickman, to prepare a circular to the churches for 1852.

On motion, appointed elders Rickman, Stradley and Haynes, to preach on Sabbath in the order of their names, the second sermon a plea for missions, to be followed by a collection.

On motion, took up a query from Mountain Page, as follows: "Is it consistent to hold a person in fellowship, that has been convicted by the civil law for any deed done whilst a member? Ans. In all cases of this kind, we believe it to be the duty of the church, strictly to investigate the order of the charge and prosecution, and satisfy themselves as to the decision.

By recommendation, the next annual meeting of this body, will be held with the Salem Church, Henderson county, twelve miles south-east of Asheville, and eleven miles north-west of Hendersonville, commencing Friday before the second Sabbath in August, 1852.

Appointed elder P. Corn, to preach the introductory sermon, elder Rickman, in case of failure.

Appointed Union meetings as follows:

1st. dist. At Bethlehem church, on Friday before the fourth Sabbath in November, 1852; elders Evans and Stradley, with Rev. C. B. Mingus, and T. Morris to attend. 2nd. dist. Mills River, on Friday before the fourth Sabbath in October, 1851, elders Robinson and King to attend. 3d. dist. Beula, Friday before the first Sabbath in April, 1852, elders King, Corn and Haynes to attend.

Appointed elders Stradley, Rickman and Evans, and brethren A. Glasener, T. Morris, E. Morgan, J. Halbert, J. Kennimure, J. Sitton, our messengers to the Tuckasiege Association, to convene at Jonathan's Creek church, Haywood cy., on Friday before the second Sabbath in October, 1851.

Appointed elder N. P. Corn, our messenger to Tiger Association, to sit the last of the week.

1857

The Green River Association changes her time of meeting; we hope to meet her with christian affection.

Adjourned to Monday. Prayer by Rev. C. B. Mingus.

SABBATH MORNING.

By divine permission, the brethren appointed occupied the stand, and we trust they that sowed and they that reaped rejoiced together. Considerable encouraging missionary intelligence was presented, and a contribution received reflecting great honor on the assembly, considering surrounding circumstances.

Prayer by Hervey Kennimure.

Monday, 9 o'clock.

On motion, called for and adopted reports on periodicals, H. & F. Missions, Sunday Schools, Temperance and Finance.

Resolutions were then presented to the body as follows, and cordially approved.

1st. *Resolved*, That this Association feel under the happiest obligations to return Almighty grace and the inhabitants of this vicinity, our unfeigned thanks for the delightful enjoyments we have participated in during the meeting.

2d. *Resolved*, That the articles of our faith, or [illegible] be printed with our minutes, together with rules of decorum, etc.

3d. *Resolved*, That we earnestly request our remembering brethren to visit our sister church at Little River [illegible] remembering her present destitution.

4th. *Resolved*, We entreat the clerks to send [illegible] account of contributions made this [illegible] and if practicable send the remaining [illegible] Association.

5th. *Resolved*, We beg the church [illegible] which belongs the next session of [illegible] member to the Union Meeting from [illegible] the place annually.

On motion, appointed brothers J. H. [illegible] representatives of this body to [illegible]

On motion directed the Secretary [illegible] as the funds will admit after deducting [illegible] that he act as Treasurer.

After several addresses, the Association adjourned.

Prayer by Elder Haynes.

M. RICHMAN, Moderator.

J. STRADLEY, Sec'y.

CONSTITUTION, &c.,

of the Salem Baptist Association, as adopted by that body, at their meeting in the year 1838.

ARTICLES OF FAITH AND CONSTITUTION COVENANT.

1st. We believe that there is only one only living and true God, and that there are three persons in the Godhead, the Father, the Son and the Holy Ghost, and that these three are one in substance, and equal in power and glory.

2nd. We believe the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice.

3rd. We believe the doctrine of original sin.

4th. We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

5th. We believe that sinners are justified in the sight of God, only by the imputed righteousness of Jesus Christ.

6th. We believe that saints shall pass over in grace, and that they never shall fall finally away.

7th. We believe that baptism and the lord's supper, are ordinances instituted by Christ, and that true believers are the only proper subjects thereof.

8th. We believe that the true mode of baptism is by immersion.

9th. We believe that no person has a right to administer the ordinances but such as are regularly called and qualified thereunto.

10th. We believe that no man should be ordained to the ministry, without the unanimous voice of the church to which he belongs.

11th. We believe in the resurrection of the dead, and a general judgment; that the punishment of the wicked shall be everlasting, and the joys of the righteous eternal.

12th. We, the members of the Salem Baptist Association, agreeing to the above articles of faith, do, for and in behalf of the churches which we represent, covenant, agree and give ourselves up to each other, in church and christian fellowship, in order to keep up the unity of the spirit in the bonds of peace, and to assist each other in all matter of distress, and to pray for each other's prosperity.

1857

ASSOCIATION PLAN, &c.

As the communion of Saints, so the communion of churches is a desirable blessing, to obtain and promote which ought to be the study and endeavor of all the people of God, although churches formed on the gospel plan are independent of each other with regard to power, yet not so strictly speaking with regard to communion, for as saints in general have a right to share in others gifts and graces, so have churches in this joint capacity, and as such, there ought to be a coalescing, or a uniting of several churches into one body, so far as their local situation and other circumstances will admit; but as it is impracticable for all the individual members thus to associate together, the churches should each respectfully choose and delegate some of the most able, pious, and judicious from among themselves, and particularly their ministers, to convene at such time and place as may be thought most conducive to the great end proposed.

RULES OF DECORUM.

The messengers thus chosen and sent are to be recommended to the Association, by letter from the churches by whom they are sent, which shall be expressive of their fellowship, also of those baptised, received by letter, dismissed, excommunicated and the number deceased since the last Association, and the total number there in fellowship.

The members thus convened, shall have no power to lord it over God's heritage, nor shall they have any coercive power over the churches, nor shall they infringe on any of the internal rights of any church in the Union.

The Association shall be governed by a regular and proper decorum; in the first place, a Moderator and a Clerk chosen by the suffrage of the members present.

The Association shall be opened and closed by prayer: only one shall speak at a time, who shall rise and address the Moderator: the person thus speaking shall not be interrupted while speaking, who shall attend closely to the subject without making any remarks on the slips or blunders made by the person who spoke before him, and every member shall have a right to speak in his turn, provided he observe these rules.

No person shall absent himself in time of business, without leave from the Moderator.

No person shall rise and speak more than three times on one subject, without leave from the Association.

The Moderator shall have the privilege of speaking as another member, provided the Chair be filled.

We admit of no other title than brother, in our address to each other when engaged in business.

Churches praying for admission into the Association may petition by letter, and by delegates, and upon examination, if found orthodox and orderly shall be received, and the reception manifested by the Moderator giving them the right hand of fellowship and inviting them to a seat.

Every motion made and seconded shall come under the consideration of the Association, except it be withdrawn by the member who made it.

There shall be an Association fund kept for defraying the expenses thereof and for the supporting of which, each church in the union may contribute voluntarily such sums as they shall think proper, and sent by delegates; and such money deposited by churches and received by the Association, shall be deposited in the hands of a Treasurer, who shall be accountable to the Association for all sums by him received.

The Association have a right to take notice of the church or churches that fail to attend annually (or if they shall think proper,) by their delegates, and inquire the cause.

They may admit any of the distant brethren in the ministry as assistants, who may be present at the time of their sitting, but not allow them a vote.

The names of the several members that compose the Association, shall be enrolled by the Clerk, called over as often as is necessary.

Any member breaking these rules shall be admonished.

The Minutes of the Association shall be read and corrected if need be, and signed by the Moderator and Clerk, before the Association rises.

N. B. Amendments to this plan or form of Government, may be made at any time by a majority of the Union, when they deem it necessary.

BENEFITS, &c.

The benefits arising from an Association are many, a few of which are as follows, viz:

1. Every query sent to the Association by any church shall be acceded to, if it appears on the church letter from whence it came, and the Association shall answer it if consistent with good order, and agreeable to the word of God.

2. The Association may appoint any member or members by and with their consent to transact any piece of business which they think proper.

3. This Association will approbate and encourage a sound ministry, while she will cry down and disapprove an unsound and disorderly one.

4. The Association has power to withdraw from a sister church, which deviates from the orthodox principles of the gospel, or fellowships disorders, after they have been labored with agreeable to the gospel by two or more sister churches.

5. The Association shall not send help to any church in our union by the authority of an Association; but advise churches to apply to sister churches.

1851 7

6. The Association shall have power to adjourn themselves to any future time or place as they may think proper. Upon the conclusion of the whole, we assume no higher power, title, or authority, than advising counsel.

Report on Missions.

We should feel the deepest gratitude to our heavenly Benefactor for the inestimable privileges which we enjoy of communicating the Gospel to those who are not so favorably situated, to enjoy its cheering rays and salutary influences as we are.

All at once are willing to admit the good results of domestic missionary operations as they are daily developing themselves in our midst. Yes, many destitute, ob[illegible] sections of our own country have been made the happy recipients of this gospel communicated to them through the missionary, and thus they have been made to rejoice that a helping hand has not been withheld from them, whilst so many [illegible] to a moral sense of their duty, yes, and even [illegible] the strait way which leads to eternal happiness. B[illegible] not those sections above enumerated in your [illegible] for we are sure you will be fully compensated [illegible] which inheritance prepared by God himself.

Would time and space justify us in pro[illegible] subject of missions, we might [illegible] heathen portions of the globe, and [illegible] effects produced by our own fo[illegible] very many, poor benighted souls [illegible] of the religion of Jesus, and are [illegible] the fervency of their hearts prais[illegible] sionary to them with the happy [illegible]

We are thankful to see so [illegible] vancement of Christ's kingdom [illegible] tion on the subject of missions [illegible] are from time to time laid before us [illegible]

Report on Publications.

Having been [illegible] by [illegible] and witnessing [illegible] duty to recommend such for the [illegible] benefit of [illegible] families

connected with our union. The benefits we are certain are not sufficiently appreciated by many, for want of trial. By this medium the minds of youth may be won to a love of sacred literature that leads to virtue and to glory. Where ministerial labor is so scarce as it is with our sparse population,—a well conducted Religious periodical surely would be an excellent auxiliary to lead the inquiring mind into the truths of the Gospel, richly fraught with holy effusions from the pens of faithful ministers of God.

[illegible] the Biblical Recorder, as an organ of the [illegible] we think it cannot be excelled for general [illegible] defence of those principles believed by our [illegible] and dictated by our heavenly instructor and pre[illegible] inform your body, that brethren McDan[illegible] have laid aside their claims upon the de[illegible] system their presses, with the hope the Baptists [illegible] not forget the long and valuable services of our [illegible] and servant, elder T. Meredith, the late [illegible] of the Recorder, but reward his services, [illegible] speaketh, saying, what oweth thou my [illegible].

[illegible] and great men are laying aside their claims [illegible], we are much amused, and yet pained with [illegible] others nearer home, laying a piteous request [illegible] they have stigmatized and anathematized, [illegible] on a former occasion. We are no more of [illegible] should lead preceptors of families to be guarded [illegible] the truths of God to those committed to their care, [illegible] are asking bread you give them a stone, or beg[illegible] not carelessly give them a scorpion.

[illegible] to witness in the minutes of the Tiger As[illegible] the [illegible] regard they pay to one of her Churches, [illegible] to be led from the purity of the faith, by calling to their Pastoral office some person called a free wil or separate Baptist. Also, a query in the same minutes—with an appropriate answer.

Is it right to invite the "Free-will or separate Baptists to preach in our Churches? Answer—We believe it is productive of evil for regular Baptist Churches to invite the preachers of any irregular Baptist Church to preach in the pulpits, and we regard the "free-will or separate Baptists" as irregular.

We were much pained to see an announcement in the minutes of the Twelve Mile association minutes, setting forth a wish to

cut off that long cherished fraternal love existing between our bodies. Your committee cannot but conclude, that it is a premature act occasioned by some gross misrepresentations, as some of their excellent ministers are opposed to a separation. Will you pardon your committee in recommending the Association to beg a reconsideration of the act of her beloved sister Association.

T. STRADLEY, Ch'mn.

Report on Temperance.

We are happy to know that there are various operations now in existence for the purpose of putting down drunkenness, and reclaiming poor deluded sinners from the degrading and soul-destroying practice of intoxication, by the drinking of ardent spirits. And we believe that our churches should not grow cold on the subject, but should proclaim against the awful and degrading practice until it is rooted out of all the christian bodies and communities. We are happy to say, that we have reason to believe that many have been reclaimed within the last twelve months from the awful habit of drinking, and now promise fair to be good citizens in the community. But are there not many who are yet exposed. And are we not guilty if we neglect their eternal welfare. Surely then, we ought to hold out to them every inducement we possibly can by example, and every means that we believe would be calculated to draw them from eternal ruin. We ought therefore, to encourage every operation and institutions which we believe is calculated to promote good and better the condition of mankind the world over. We hope, therefore, our watchmen who stand on the walls of Zion, will sound the alarm against the great evil of drinking.

THOMAS MORRIS, Chm'n.

Report on Sabbath Schools.

Your committee are well pleased to learn that there are several in operation in our borders, and we hope that there has been much good done by them, with the blessing of heaven we would recommend our churches to encourage them more and more; we think they have been the means in the hands of God, in bringing some from darkness to the marvelous light of the gospel.

Brethren come up to the help of the Lord against the mighty.

JOSEPH EVANS, Chm'n.

CIRCULAR
[illegible]gelical Repentance.

The [illegible] never be forgotten, is the religion of sin- [illegible] necessary consequence, that repentance [illegible] of vital godliness. Without repentance we [illegible] soul eternally. Repentance is founded [illegible] evil nature, and consequences of sin. In [illegible] than in others, yet it is essentially the [illegible] lieve in Christ, and turn to God. Till we [illegible] evangelical repentance we shall never seek [illegible] Lord of Christ, nor desire to live to the glory [illegible] without the soul is dead, whatever may be [illegible] you may place it.

[illegible] tutes a leading feature in an evangelical [illegible] forerunner of our Lord, preached the baptism [illegible] Son of God, the great prophet of the church, [illegible] should repent and believe the gospel. The [illegible] Lord preached repentance towards God and [illegible] Jesus Christ.

A pious minister expressed a wish that, if he died in the pulpit, he might be found preaching repentance; or if he died out of it, he might be found practising it. Repentance and faith are graces that should be exercised every day.

How much more desirable is it for a Christian professor to go to Heaven penitent, and be received, than to go presumptuously to the gates of heaven, and be finally rejected. Yes, solemn tho't, "there is a way to hell; even from the gates of heaven, as well as from our wicked world.

A few brief remarks on the nature, obligations, origin and effects of repentance, will serve to illustrate the Scriptural views of this initiatory part of religion.

The nature of evangelical repentance. What is repentance? There is such a thing as a specious resemblance, without the thing itself. Judas repented, but died in his sins, and went to his own place: Repentance is sorrow for sin; having the heart broken and contrite on account of it.

There is much in sin that calls for sorrow;—the majesty of the Being insulted by it;—the goodness and equality of the law it violates;—the value of the soul it ruins,—and the deep wound it inflicts on the best interests of society.

When the crucifixion of the Lord of life and glory was charged home on the consciences of Peter's hearers, on the day of Pentecost, they were pricked to the heart. They were filled with grief and confusion. Divine truth like a barbed arrow penetrated their hearts, and left a wound behind, which nothing but the gospel could heal. All must be convinced of sin, and be saved from it, or perish.

Manassah humbled himself before God. The publican smote on his breast, and said. "God be merciful to me a sinner." Sin is felt by the penitent, "as an evil and bitter thing." Then instead of approaching the avenues of temptation, he avoids the occasions of sin. Have the dear people whom we thus address, all felt the weight of their iniquities? Do you confess, and forsake your sins? Do you implore the illuminating and sanctifying of the spirit of God? Have you ever loathed yourselves, and repented. as in dust and ashes before the throne of God? All such mourners shall soon be comforted. The Son of God pronounces them blessed, and will give them "beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness."

The conscience being purified, and pacified by faith in the atonement of Christ, a new song is put into the mouth of the penitent; "Though thou wast angry with me, thine anger is turned away, and thou comfortest me."

2ndly. The obligations to repentance are numerous and powerful. Having offended God, the best of beings;—having violated the law of our creation, and come short of the glory of God, we ought to repent and forsake our sins. The faithful and true witness hath said, except ye repent ye shall likewise perish.

Human life is short, and yet it is the only period in which repentance is available.

In the grave there is no repentance, and in hell the obduracy of sinners will be complete and everlasting. Go to the death bed of sinners, witness their horrors, and listen to their dying regrets, that you may learn the necessity and importance of repentance. They mourn at last, when their body and flesh are consumed, and say "How have we hated instruction, and our hearts despised reproof." The consequences of impenitence are not confined to this life, but will go with the impenitent into eternity, and spread themselves through everlasting ages. The wrath of God will come upon the finally wicked to the uttermost, and abide forever. Hope, the sweetner and comforter of this life, will take its long, eternal farewell of the sinner as he enters

fell as a victim of insulted justice, to be bound in chains of despair forever and ever.

Again, the mercy of God, through Christ Jesus, forms a powerful motive to contrition and genuine repentance. God in Christ, under the gospel dispensation is reconciling sinners of every description to himself, not imputing their trespasses unto them. Invitations of the freest grace and richest mercy, are addressed in the word of God, to sinners of every nation and every clime. "Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." If any man thirst, said the blessed Jesus, at one of the Jewish festivals, let him come unto me and drink. He that cannot repent, *and will not deny himself*, hath said, "He that cometh to me, I will in no wise cast out." O may the marvellous loving kindness of God, lead every reader of this circular to repentance, that needeth not to be repented of!

3dly. The origin or source of repentance, like every other blessing of the gospel, must be traced up to the grace of him who is exalted at the right hand of God, "to give repentance, and the remission of sins 'to Israel?' by virtue of the atonement, of whom it was anciently said "they shall look upon him whom they have pierced and shall mourn," thus by grace (to the utter exclusion of works) and human worthiness, are ye saved, being shewn the exceeding sinfulness of sin in the sufferings of Christ, which were not for himself. The sinner must feel himself impoverished and ruined, before he will understand and relish the gospel.

The usual method employed by God to produce repentance is the preaching of his own word. "When they heard this, they were pricked to the heart," (i.e.) a plain statement of the word of God, made by Peter on the day of Pentecost. Though none are now charged with the immediate act of the Saviour's death, yet all have neglected and slighted his great salvation. All have lived in ignorance of the nature of his mission, and at varience with the design of his death. Such persons must clearly understand that by the works of the law no flesh living can be saved. The law is holy and demands perfect obedience. All have broken this law and come short of the glory of God. Some by open vice, and some by pride and secret love of pleasure. By the knowledge of the law we discover sin and death as its natural and necessary consequences. The free unmerited grace of God, in Christ Jesus, is the only effectual source of relief to fallen

perishing man. The love of God provided and sent the Saviour into the world, to seek and save the lost. Repentance and remission of sins are preached in his name. All that receive the atonement are justified from all things, and shall be saved from wrath to come.

Sinners must know and believe, that the gospel is the ministration of the spirit: By his powerful but gracious influence, men are convinced of sin, enlightened, renewed, and made holy. "Not by power nor by might, but by my spirit saith the Lord." "So then it is not of him that willeth nor of him that runneth, but of God that sheweth mercy." Repentance, therefore if we trust to a repentance or reformation of our own we shall be miserably deceived at the last, if it be not of God. "This grace of God, that bringeth salvation, teacheth the lost and dying sinner to deny ungodliness and worldly lust, that he may live righteously and Godly in this present world." The balm of the gospel, while it gives peace to the conscience, quickens its sensibility and spiritual tenderness. While it removes the terrors of guilt, excites loathing of heart for sin, and promotes spiritual and impartial obedience, with cheerful [illegible].

4thly. The effects and blessings connected with evangelical repentance, correspond with the [illegible] influences of the Holy Spirit. Guilt and [illegible] of ill. once rebellious, but now contrite, humble [illegible] Prejudice, that formidable barrier to [illegible] be broken down and removed. Shame [illegible] the heart. The returning sinner [illegible] the tribunal of God, and his own [illegible] ing to the strictness and purity [illegible] ped, and he stands confounded, [illegible] He sees no way of escape from [illegible] revealed in the gospel of the grace [illegible].

The effect of truth on the [illegible] ous and powerful; yet it is [illegible] tents. Jesus, who appeared [illegible] comliness, is now seen as the [illegible] est amongst ten thousand." Yes, [illegible] salvation and song. For sal[illegible] wounded side,—and for pu[illegible] blood. Repentance is introduc[illegible] itual and heavenly blessings. Such [illegible] sin, complete justification, renovation of the heart, joy in the

Holy Ghost, admission into the family of God, and the bright hope of immortality and endless life.

We may be assured that God will not forsake a work in which his people's happiness and his own glory are so deeply concerned. He will perfect that which concerneth us, and will present us faultless before the throne of his glory with exceeding joy.—Then the tears of repentance will be lost and absorbed in solid pleasures, unmixed, unending, without alloy, vast, unbounded, constant as the eternal I Am, whose presence makes heaven.

In conclusion beloved, if repentance is the foundation of all true holiness and felicity, it is all important that we ask the Father of Mercies to see if our hearts are contrite in his sight, made to mourn over sin, and seek salvation from its awful effects here and hereafter. Repentance is one of the purest evidences of election which we are exhorted to make sure, i. e. make sure the evidences we rest on are not spurious. Repentance is one of the prominent features of the gospel covenant.

Let us diligently look to Him whose work it is to bestow it—and if we have received it, let us try to live to His glory from whom cometh every good and perfect gift.—Amen.

For Missions to be sent to Convention.

On Sabbath, $7 25.	$3 50 to Foreign Missions.
From Beulah, 1 00.	3 75 to Home do.
Cane Creek, 3 00.	The balance the Convention will appropriate as necessity may demand.
$11 25.	

"ASHEVILLE NEWS" PRINT, 1851.

THIRD DISTRICT. SECOND DISTRICT. FIRST DISTRICT.	Cane Creek.	Fair View.	1	T. Stradley.	John Ashworth.								
	Salem.	Limestone.	3	M. Rickman.	T. Morris.	2			2		1		
	Mount Pleasant.	Asheville.	2	T. Stradley.	T. Stradley.								
	Hominy.	Sulphur Springs.	4	Wm. Haynes.	P. D. Morgan and E. Morgan.	7	1		7		1		
	Bent Creek.	do. do.	3	T. Stradley.	S. Jones,					1	2		
	Laurel Springs,	Stone Mountain.	4	H. Patterson.	I. Ross, [Souther.		2	1	2				1
	Bethlehem.	do. do.	4	J. W. Robertson.	J. W. Robertson, H. Gilliam and N.	2	1		3				
	Liberty.	Edneyville.	2	W. W. Patterson	N. McH. (Lieut.) A. Merrill, D. C. Allen	4			4				
	Ebenezer.	Hendersonville.	3	N. P. Corn.	N. P. Corn, J. H. Allen, J. Allen,		2		2				
	Mills' River,	Mills' River.	4	M. Rickman.	M. Rickman, H. Gillespie		1		1				
	Mud Creek.	Flat Rock.		J. Kuykendall.	E. W. Corn								
	Cross Roads.	do.		do.	A. J. Corn.				1				1
	Mountain Page.	do.	1	J. Evans,	J. Evans, T. Lovelace								2
	Formans Friendship.	Tryon.	3	N. P. Corn.	J. Holbert.		1		1				
	Antiogh.	Flat Rock,		M. Rickman.									
	Crab Creek.	Hendersonville.	2	J. Evans.	B. Lyndle.				1				
	Little River.	Claytonville.	4		B. F. Aikens, [								
	Cathey's Creek.	Cathey's Creek.	2	M. Rickman.	S. Glazener, W. L. Lyons, J. [	2	2		2				
	East Fork.	do. do.			W. Gillespie, J. H. Gillespie,	2	1						
	Macedonia,	do. do.	3	M. Rickman.	A. Glazener, W. E. Garren,	2	2						
	Beulah.	Hendersonville.	1	M. Rickman.	J. W. Orr, P. Cantrell.		1		1		1		
	TOTAL.					21	16	6	32	13	7	5	

MINUTES

OF THE

FIFTEENTH ANNIVERSARY

OF THE

SALEM ASSOCIATON,

HELD WITH THE

SALEM CHURCH,

HENDERSON COUNTY,

N. C.

Commencing Friday, August 11th, 18[illegible]

PRINTED BY

ATKIN & RICE,

"NEWS" OFFICE, ASHEVILLE, N. C.

1882.

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MINUTES.

At eleven o'clock, the Associational Discourse was delivered by N. P. Corn, from 15th Verse of 16 Chapter of the Gospel of Saint Mark. "And He said unto them, go ye into all the world, and preach the Gospel to every creature."

After recess the Messengers and Delegates met in the Meeting House.

Devotion led by the Moderator.

Read all the letters present.

By ballot, elected Elder M. Rickman, Moderator; Elder T. Stradley, Secretary.

Received from Tuckasiega Association, a package of Minutes, by Rev. B. Buchanan and Bro. N. Edmonston.

Received from Tiger Association, a letter and package of Minutes, by Bro. W. N. Goodlett.

Received a package of Minutes, with much pleasure from Twelve Mile Association, by Elder J. J. Wilson.

Invited Ministering Brethren of our faith to seats with the body, whereupon Elder J. C. Grayson, Missionary of the W. B. Con. Elder R. Webb, of the Tiger Association, South Carolina, Elder J. J. Wilson, of the Twelve Mile Association; Elder C. B. Mingus, of the Tuckasiega Association, took seats and aided.

On motion, appointed N. P. Corn; J. H. Allen, E. Morgan, with the officers of the body, a committee to arrange the future business.

On motion the Chair appointed P. D. Morgan, D. C. Allen, W. L. Lyons, with the Deacons of the Church, a committee to arrange the Preaching.

On motion, appointed J. T. Freeman, P. Leverett, W. Green, a committee to examine correspondence.

On motion, appointed J. H. Gillespie, R. Sentle, G. Allen, a committee on Union Meetings.

On motion, appointed J. Rhoades, G. W. Underwood, a committee on Finance.

On motion, appointed B. Bruce, T. Stradley, W. Goodlett, a committee to examine Circular.

On motion, appointed R. Webb, J. C. Grayson, J. Buchanan, a committee on Missions.

On motion, appointed C. D. Mingus, N. Edmonston, A. Glazener, a committee on Periodicals.

On motion, appointed J. H. Allen, B. T. Owens, D. C. Allen, a committee on Sabbath Schools.

On motion, appointed B. Bruce, N. P. Corn, J. Sumner, a committee on Intemperance.

On motion, appointed B. F. Aikens, S. Gillespie, a committee to examine the Associate Records.

Adjourned to 10 o'clock Saturday. Devotion by J. C. Grayson.

SATURDAY.

Prayer by Elder Wilson.

Read the Minutes of yesterday's proceeding, and received the report of arranging committee.

Read Rules of Decorum, and called the Roll.

Called for letters, which failed to reach on Friday.

Appointed Brethren to write corresponding Letters, and bearers: T. Stradley to write to Tuckasiega: Elders M. Rickman, H. W. Patterson and Brethren A. Glazener, S. Evans, A. Garron, E. W. Corn, Messengers. B. T. Aikens to write to Green River, Elder Stradley, Brethren T. Leverett, N. Mills, R. Pinner, J. Stradley, Messengers.

J. M. Allen to write to Tiger Association, Elder N. P. Corn, and Brethren J. H. Allen, E. W. Corn Messengers.

Called for and adopted the Circular presented by Elder Rickman.

Appointed Elder Stradley, to prepare a Circular for 1852.

Appointed Elder B. Bruce, to open public Services on Sabbath, by morning Sermon, Elder J. C. Grayson to deliver a Missionary Discourse, and a collection taken in aid of Missions, etc., Elder R. Webb, to preach the afternoon Discourse.

Granted a Dismission to the Bethlehem Church, to unite with Green River Association.

Appointed the next Session of this body, to be held with the Mills River Church, Henderson county, N. C., 10 miles N. W. of Hendersonville, commencing on Friday before the second Sabbath in August, 1853.

Appointed Elder Stradley to Preach the next Associational Sermon, and Elder Rickman, his alternate.

Received the report of the committee of examination, on correspondence, by which we are informed the Twelve Mile Association are ready to renew the correspondence with this body, therefore, on motion:

Resolved, That we send forthwith our fraternal expressions

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by letter, Delegates, and Minutes. By our Brethren Elder N. P. Corn, Brethren, A. Glazener, J. A. Gillespie, S. Gillespie.

Received the report on Union meetings.

Received the report on Intemperance.

Received the report on Periodicals.

Received the report on Sabbath Schools.

Adjourned to 9 o'clock on Monday. Devotion led by Elder Bruce.

SABBATH.

The exercises of the Sabbath were truly solemn and interesting. The collection in all $17 35.. shown in Minutes of Convention.

MONDAY.

Monday after worship, read the roll.

Received the report on Foreign Missions.

Received the report on Examination of Association Record, and collected ten dollars, as remuneration for record brought up to 1851, supposing the Churches will refund the same to the Delegates.

Resolved, That we earnestly recommend the Churches to patronize the Biblical Recorder, published at Raleigh, believing it to be very beneficial [illegible] and very cheering to the Christian mind generally; and hereby wish to notify that J. H. Allen, of Hendersonville, and T. Stradley, of Asheville, are agents for the Recorder.

Resolved, That the Secretary superintend the Printing and distributing the Minutes [illegible] will furnish, after deducting [illegible]

Resolved, We tender [illegible] this vicinity, for their hospitality [illegible] and visitors of this Association.

Resolved, We entreat the [illegible] letters, the sums paid [illegible] year.

Elected Elders Stradley, J. [illegible] tives of this body, in the [illegible] of failure, with either of the [illegible] fill the same, by another appointment.

M. RHYNE, Moderator.

T. Stradley, *Secretary*

STATE OF THE CHURCHES.

Churches.	Post Office.		By whom Supplied	Pastor.								
Cane Creek,	Fair View,	1	T. Stradley,	T. Stradley, B. Freeman, B. Ashworth,	0	0	0	1	0	0	69	115	60
Salem,	Limestone,	3	M. Rickman,	H. Taylor, J. Turner, J. Sumner,	0	0	0	1	1	0	57	80	85
Asheville,	Asheville,	2	T. Stradley,	T. Stradley, J. Stradley,	0	1	0	1	2	0	11	100	85
Ebenezer	Hendersonville,	3	H. W. Patterson,	Elders H. W. Patterson, N. Corn & br, J. H. Allen, G. Allen, D. C. Allen,	1	3	1	0	4	0	47	136	98
Homony,	Sulp'r. Springs,	4	C. P. Mingus,	P. D. Morgan, E. Morgan,	1	1	0	1	0	0	66	70	75
Bent Creek,	do	3	T. Stradley,	Wm. Green,	1	1	0	0	3	0	19	25	
Mills River,	Mills River,	4	M. Rickman,	Elder Rickman, G. W. Underwood,	1	0	0	0	0	2	31	113	75
Mountain Page,	Flat Rock,	1	J. Evans,	J. Rhoads, M. Pace, [L. Sitton,	0	3	0	2	0	0	29	100	60
Formans Friendship	Tryon,	3	J. King,	G. Allen, [T. Everett,	0	1	0	2	0	0	16	60	
Cross Roads,	Flat Rock,	3	J. Kuykendall,	J. Kuykendall, A. J. Corn,	1	1	0	4	0	1	12	62	25
Antioch,	Hendersonville,	w. d.	M. Rickman,		0	1	2	1	0	1	16	78	
Crab Creek,	Flat Rock,	2	J. Evans,	R. Sentle, S. Evans, [ener,	0	0	1	0	2	1	19	95	50
Cathey's Creek,	Cherry Field,	2	M. Rickman,	B. T. Aikens, W. L. Lyon, G. Glaz-	2	0	0	0	1	0	33	127	75
East Fork,	do		M. Rickman,	J. Gellespie, S. Gellespie,	6	1	0	0	1	2	30	100	65
Macedonia,	Cathey's Creek,	3	J. King,	A. Glazerer, J. M. Glazener,	0	0	0	1	1	0	11	50	50
Beulah,	Hendersonville,	1	M. Rickman,	A. Garron, Mr. Rickman,	0	2	0	4	1	0	27	96	75
Laurel Springs,	Stone Mountain	w. d.	B. Bruce,	M. Owenby, J. W. Freeman,	0	1	0	3	0	1	10	50	50
Liberty,	Edneyville,	4	J. Evans,	N. Mills,	1	0	0	0	0	0	20	55	35
Bethlehem,	Old Fort,	3	J. C. Grayson,	J. Ross, N. Souther,	1	1	0	2	1	0	25	87	25
Mud Creek,	Flat Rock,	4	J. Kuykendall,	E. Corn, R. Corn,	0	0	0	0	0	0	17	100	25
Little River,	Claytonville,												
					18	20	4	26	22	8	595	1743	10,00

☞ We hope the church Clerks will still state their time of Meeting, and name their supply and Post Office.

1852

REPORT ON UNION MEETINGS.

First District.—Homony, commencing Friday, before the fourth Sabbath in May, 1853. Elders Stradley, Corn, Mingus, and Brethren Elmonston, W. Green, J. Sumner to attend.

Second District—At Ebenezer, commencing on Friday, before the third Sabbath in November, 1853.

Elders N. P. Corn, J. Kuykendall, M. Rickman, and Brother N. Mills, to attend.

Third District—At Cathey's Creek, commencing on Friday, before the fifth Sabbath, in October, 1853.

Elders Stradley, Rickman, Kuykendall, N. P. Corn and Brethren J. H. Allen, G. W. Underwood, D. W. Corn to attend.

JOHN H. GILLESPIE, *Chairman.*

REPORT ON PERIODICALS.

Your committee so fully concur with the report of 1850, they only beg leave to add, by way of recommendation, the Home and Foreign Journal, published in Richmond, Virginia.

C. E. MINGUS, *Chairman.*

REPORT ON SABBATH SCHOOLS.

We are happy to state the general feeling of our Churches, and the committees around, are increasingly favorable to Sabbath School Institutions; indeed, 'tis a subject of vital importance, when properly understood, well calculated to disseminate moral, literary, and spiritual knowledge; filling under the blessings of heaven for usefulness in life, and bliss hereafter. We would wish to impress the necessity of teaching the rising race, on the minds of our Brethren, assuring them a well regulated Sabbath School is a direct channel to a knowledge of the Scriptures; and all must see the propriety of the wisest man's maxim: "Train up a child in the way he should go, and when he is old, he will not depart from it." Brethren, knowledge is the palladium of all free Political and Religious institutions; consequently, too much effort cannot be urged in this matter.—God and great men have been delighted in this enterprise of love, and noticing from our Statistics an increase of schools, we most heartily hope another year will tell more abundantly of

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increased zeal, in this laudable cause.

J. H. ALLEN, *Chairman.*

REPORT ON MISSIONS.

Your committee are happy to report that the cause of Missions seems to be prospering, under the fostering care of the King of Zion; who is constantly opening new fields of labor, and also sending laborers into this glorious harvest. He is also sending the heathen to our own shores; thousands of Chinese are flocking to California, and thousands of Roman Catholics and other errorists are flocking to our shores, from Europe. The Lord is no doubt sending these to us, that we may give them the Gospel.

Yet, still the cry of our Boards of Domestic and Foreign Missions, is more laborers, and more funds. In view of these facts, dear Brethren, our duty is plain, which is to pray the Lord of the harvest to send more laborers into his harvest, and each to ask ourselves in the sight of God, what is my duty?

R. WEED, *Chairman.*

REPORT ON INTEMPERANCE.

The evils of this crying sin, are too well known to need our comments. We have too often seen its awful effects in our own neighborhoods; and with shame, we must say once, in our Churches. Your committee would recommend that the Churches, to remedy the evils of Intemperance, use every consistent means, to discourage the makers and venders of intoxicating Liquors, and by encouraging the united efforts of the friends of Temperance. We would especially recommend the Churches to pass resolutions, condemning the demoralizing practice of treating by candidates for office; your committee do believe it to be derogatory to religion, morality and good policy, for a professor of religion, or any free people to vote for a man who will be guilty of *so low a deed*, as to put the bottle to his neighbor's mouth, for the purpose of getting votes.

BAILEY BRUCE, *Chairman.*

1852

REPORT ON FINANCE.

Received from Churches for incidental expenses,	$17, 32 1-2
Received from Delegates for the Record,	10 00
Rec'd Sabbath Collection for Missions & Education,	16 68
Received N. Souther 50 cents; from R. Hughes 25 cents, for Foreign Missions,	75
	$44, 75 1-2

J. RHOADES, *Chairman.*

CIRCULAR.

TO THE CHURCHES IN UNION—*Greeting:*

We address you this year on the subject of the Resurrection of the Human body, and its glorious change.

In this enlightened day, there are but few who deny the doctrine of Resurrection, and good it is for beings destined to die, that they believe in this sublime truth. Destroy this belief, present happiness is unhinged, and future bliss is sapped at the foundation. To the believer, it is imperatively necessary that they correctly understand this fundamental doctrine, for if the "Foundation be destroyed, what shall the Righteous do?" "And if in this life only we have hope, we are of all men most miserable." But the Christian's faith stands fast on the Immortality of him, who said: "As I live, ye shall live, also" "I am the Resurrection and the Life, saith the Lord;" and on the certainty of his having burst the tomb, who is the head of the Church depends the believer's hope, that his mortal shall put on immortality. But as a connexion with the resurrection of Christ, we wish to present this absorbing subject.

Although our subject, like every doctrine of Holy writ, is clouded to the carnal mind, yet from analagous reasonings, we are considerably assisted. As our mortal bodies spring from earth, so does vegetation: and in this climate, almost the whole of the vegetable world dies annually under the chilling influence of winter, at the return of Spring, the face of Nature is renewed, and clothed with verdant beauty, recreated into life. Again, from the effects of winter, when everything is manifested in robes of death, who could expect or tell that nature would revive and live again, in its wonted gaiety, if not taught to expect it by past transactions? Again in the insect family,

we find a striking likeness of the resurrection itself. Many creatures of this class, begin their existence in the form of worms, after continuing sometime in that loathsome sphere, to which they are necessarily confined by their structure, they undergo a change or die, loosing the form of the worm, and are gone.—But prior to their exit, they construct a covering or shell, in which they may be said to lay entombed. here they inactive lay as lifeless corps, exhibiting no trace of animation, and no trace of resurrection, until the term of its entombment expires, then the tomb is rent and its victim is loosed and prepared with wings, and in a more beautiful form fills another and more exalted clime, and in gayest splendor, exhibits new and superior powers, delighting in a more refined and exalted life, its food is the honey of flowers, its chief happiness is in exercising its new discovered faculties, and viewing the genial rays of that Sun which was the immediate means of its new existence. In reviewing the changes which so frequently present themselves to us in the insect tribes, we see they are invested with more beautiful forms and more exalted powers. it cannot therefore be unreasonable to expect a vast increase of active powers, to our disembodied souls in the better world. Hence, we see in these transformations, a type, full of lively interest to cheer the heart. Let us attend more particularly to Divine instruction, in reference to the present subject. Job in the enjoyment of his belief, says: "I know that my Redeemer liveth, and that he shall stand at the latter day, upon the earth: and that after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another" Job 19th. 25, 26, 27. His assurance was though his body by putrefaction, would moulder to dust; yet, he should be raised from the dead to see his God and Saviour, whom he should see for himself, in his own body changed from corruptible to incorruptible. St. John, also, describes the future state in a most striking manner, bringing to our view the innumerable number of the Dead that shall rise and come to Judgment.—Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that done evil unto the resurrection of damnation, St. John 5th chap. 28, 29, v. We would here remark, that some deny the resurrection of the same bodies; but if they were correct, then there

would be no resurrection at all; but it must be a new creation. But there is a fitness in the resurrection, that those bodies which were the instruments of righteousness or unrighteousness, should be raised and made the partners of the soul in happiness or woe.

Moreover the region prepared beyond the grave will be free from any decay; it will be everlasting, incomprehensible, delightful beyond the gentle gales that fanned the salubrious atmosphere of Eden, to the Saints.

Some daring spirits have said none could endure eternal burning; let such say how were the three worthies sustained in a fiery furnace; made seven times hotter than needed to melt gold. Ah! man is to endure as long as his [illegible]. To cherish the thought that these wonderfully constructed [illegible] susceptible of entertaining powers of knowledge to such an extent, and pleasure so refined above the whole of [illegible] that they should turn through a process of putrid [illegible] and remain forever in darkness, is an afflicting [illegible] such as even Heathens reject. Yet, the thought, [illegible] that these mechanically well organized [illegible] must be changed into a loathsome [illegible] to atoms by the devouring worm. How [illegible] man laid low, and all his glory [illegible] king of terrors he is consigned to the [illegible] tion presents a release to the [illegible] tyrant, and enables him to say [illegible]

We would remark that cheering and [illegible] Resurrection is to the Believer, so [illegible] the unbeliever. Doleful reflection [illegible] forever in their souls and bodies, with [illegible] those bodies which have appeared [illegible] his solemn worship, in a careless [illegible] from [illegible] when summoned to [illegible] will be filled with horror past imagination [illegible] shall behold the Lord Jesus revealed [illegible] mighty Angels in flaming fire taking vengeance [illegible] know not God, and obey not the Gospel of [illegible] Christ. Those ears that now eagerly [illegible] sounds of temptation with delight, [illegible] against the invitations of the gospel, will [illegible] everlasting knells of anguish to the soul. [illegible] and soul of every Christless sinner [illegible] when the final sentence shall be passed upon them [illegible]

ye cursed. But in joyful contemplation the believer with an eye of faith looks through the gloom of the grave, when his triumphant soul shall come to unite with its once clayey tenement, by an amazing change made glorious, in the fashion of its Lord's. Are such afflicted with bodily infirmities and sorrowful hearts; be comforted for your redemption draweth nigh when God will wipe away all tears from thine eyes, and there shall be no more pain nor sorrow nor death; yea, your light afflictions, which are but for a moment shall be exchanged for a weight of glory; yea those that have lost near and dear relatives may take consolation from this Doctrine. Perhaps you have not witnessed the eyes of such which once sparkled with life and beauty, robed in death; that tongue which has often encouraged you sealed in silence, and the whole of the lifeless corpse turning to its mother dust. Console yourself, at the resurrection their bodies will be glorious spiritual bodies, fashioned like unto Christ's own glorious body. Christian, let Divine light illumine thine understanding, let Heavenly rays beam with consolation upon thy soul. Christians, frequently contemplate the wonderful, the glorious change, thy frail body will experience in the morning of the resurrection; extend thy thoughts a little forward, where endless and blessed realities are presented; shortly the command of God will proclaim, awake ye dead and come to judgment, this is the all powerful voice which will refine the sleeping dust of all his saints, and change it into all its glorious beauty. What a glorious morn will burst upon the sight, when Arch-angels shall summon them to come forth to all the excellence and blessedness of the endless day of our God, and should not the prospects of such glories, inspire, even the weakest saint with christian fortitude, under the trials of their pilgrimage state. It is their privilege to receive profit here below, a view of the truths flowing from this subject. Yet, a little while and they shall mount on triumphant wings in the enjoyment of a celestial glorified body, soaring high forever, high in spirit and seraphic Love, sweetly singing God's praise in endless day.—*Amen.*

MINUTES

OF THE

SALEM BAPTIST ASSOCIATION,

AT ITS

SIXTEENTH ANNIVERSARY

HELD AT

MILLS' RIVER MEETING HOUSE,

HENDERSON COUNTY, N. CAROLINA,

AUGUST 12, 13, 14 & 15, 1853.

The introductory sermon was preached by Eld. T. Stradley, from 1st Corinthians 1st chap. 1st clause of 13th v. "*Is Christ Divided.*"

The delegates convened in the Meeting House, and prayer was offered by Elder J. Owens.

Letters were read from 19 churches, (Little River not represented.) Delegates names enrolled, and the State of the Churches [illegible].

1. Gave an opportunity for Churches to unite with this body, whereupon the Berea Church was admitted into our Union.

2. Elected Elder H. W. Patterson, Moderator, and J. H. Mills, Clk.

3. Appointed a Committe on preaching,—M. Gilliam, P. P. Mills and N. Mills.

4. Called for correspondence from sister Associations [illegible] —From Tuckasiege, Elders T. Henson, C. B. Mingus, [illegible] Edmondson, with a letter and Minutes.

From the Tyger River, S. C., Eld. W. Lankford with [illegible] since handed in minutes.)

From the Twelve Mile, S. C., Elders J. Owens, D. H. [illegible] King, D. Blythe, and Bro. D. Hudson, with a letter [illegible]

From Green River, Eld. B. Bruce, with a letter, [illegible]

5. Appointed to arrange the business of the body, [illegible] M. Rickman, N. P. Corn, including the Officers.

After prayer by Elder W. Lankford, adjourned [illegible] 10 o'clock, A. M.

Saturday Morning, Aug. 13.—Met [illegible] ment. Prayer by Elder B. Bruce.

6. Read minutes of yesterday, Constitution, Rules of [illegible] called the roll.

Appointed the following Committees by the Moderator:

To examine [illegible] Elder N. P. Corn, [illegible] E. Morgan, and [illegible] W. Underwood.

On Union Meetings—[illegible] Pleasner, J. R. Allen, and [illegible]

To write on Foreign and Domestic Missions—[illegible] Bruce, and [illegible] Evans.

To write on Publishing and useful Books—Elders [illegible] Henson, and W. Lankford.

On Sabbath Schools—M. Rickman, T. Morris, P. P. [illegible]

On Temperance—J. R. Allen, D. Blythe, and C. B. [illegible]

8. Resolved that the next annual meeting [illegible] be held with the Mills' River Church, 20 miles S. W. [illegible] meeting on Friday before the 3d Sabbath in August [illegible]

9. Elder [illegible] the Circular Letter.

10. Appointed H. W. Patterson, to preach the next Introductory [illegible]

mon, and T. Stradley, his alternate. 1853

11. Elected J. H. Allen to write the next Church Letter.

12. Elected Elder J. Owens to open services on Sabbath morning, followed by Elder B. Bryan on the subject of Missions; after which a collection was taken up for Missionary purposes, &c. The afternoon sermon by Elder T. Henson.

13. Resolved to open services on Sabbath morning at 10 o'clock.

14. Prayer by Elder T. Stradley, after which the body was adjourned until Monday 9 o'clock, A. M.

SABBATH.—There was a large congregation in attendance, who had the gospel preached to them with zeal, and we hope with effect. A collection was taken up, amounting to $20 27.

Monday Morning, Aug. 15.—Met according to adjournment. Prayer by N. P. Corn.

15. Called the roll and marked absentees.

16. Read and adopted the proceedings of Saturday.

17. Received and adopted the Report on Missions.

18. Received and adopted the Report on Temperance.

19. Received and adopted the Report on Periodicals and useful Books.

20. Received and adopted the Report on Sabbath Schools.

21. Received and adopted the Report on Finance—$18 47 1-2.

22. Received the report on Correspondence.

23. Resolved, That we still more earnestly entreat the Clerks of Churches, which failed this year to send up the amount paid to their supply, to instate next year those that did.

24. Resolved that we inform the Church at Mountain Page, that we think the latter mode of selecting the place for the meeting of the body, preferable to the former.

25. Elected delegates to the Western Convention: Elders T. Stradley, N. P. Corn, J. Evans, and J. H. Allen.

26. By motion, divided the funds sent up to the Convention. $20 27:—$5 to Education; $5 to F. Missions, and the remainder to H. Missions.

27. Paid over the funds of the Association to the Secretary, making him Treasurer.

28. Resolved, That the Secretary superintend the printing of 600 copies of these Minutes, and that he be allowed for his services $5.

29. Resolved, That our kindest thanks be tendered our brethren and friends in this vicinity, for their kind treatment to us during the session of the Association.

Adjourned to meet at the annual time and place appointed. Prayer by Elder T. Stradley. H. W. PATTERSON, *Mod.*

J. H. ALLEN, Clerk

REPORT ON UNION MEETINGS.

1st District.—Beren. Commencing Friday before the 4th Sabbath in May, 1854. To attend: Elds. T. Stradley, H. W. Patterson and N. P. Corn.

2d District.—Liberty, commencing Friday before the 1st Sabbath in November, 1853. To attend: H. W. Patterson, J. Evans, and N. P. Corn.

3d District.—Crab Creek, commencing Friday before the 2d Sabbath in April 1854. To attend: Elders M. Rickman, T. Henson, H. W. Patterson, W. Lankford, N. Mills, J. Evans.

REPORT ON PERIODICALS AND USEFUL BOOKS.

We beg leave to state that there are several valuable weekly sheets issued within an available distance of the body of this Association, particularly the "Biblical Recorder," published at our Capitol, considered as the principal organ of our denomin-

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ation, and a faithful watchman over our denominational views, a periodical meriting our patronage under various considerations. A paper or magazine possesses an advantage over the youthful minds of our families in a way not often thought of; many of them do not care to open a book, for fear the subject may prove too tedious: it is not so with a paper; everything is in condensed form, and every page possesses variety; the youth becomes allured by the flowers of Literature; the landscape of nature; the majesty of ocean wave; the sublimity of cloud-capped mountains, spread before him on the printed sheet, penned by some able servant of God, with a design accompanied with many prayers, Lord help me to raise my fellow-man from nature to nature's God. Many youths have become attached to reading this way in our own knowledge, that by gathering a little from other means, and a sip from another fountain, have eventually displayed a brilliancy which has sweetened their piety before their friends.

We are exceedingly gratified to learn that corresponding Associations with this body, have in one way or another, communicated circulating Baptist standard Books. We must all acknowledge this effort must be rendered the blessing of Heaven, a precious auxiliary to the ministry of the word, and a happy substitute in its absence. We would advise the Association to adopt some such plan as would lead to the circulation of good books in our families.

T. STRADLEY, *Chm'n.*

REPORT ON SABBATH SCHOOLS.

We are happy to possess the ability to state that [illegible] expressive interest is now manifest in behalf of the rising race in the bosom of this Association. Some three or four new Schools have gone into operation [illegible] year, and the brethren and friends engaged, appear exceedingly [illegible] display. We cannot repress the hope, that under God, this institution [illegible] around our shores, protecting the next generation from the [illegible] Popery, and the wide-spreading influences of Infidelity, flowing [illegible] Republic. If we had never witnessed the precious effects [illegible] Sabbath Schools, Faith would assure the blessing desired, [illegible]

We do most earnestly beg of those [illegible] enlisted in this laudable christian enterprise, that they will [illegible] ties of the vast delight and spiritual profit derived from [illegible] failing community cannot furnish ability to conduct [illegible] them to work on the Union plan. We [illegible] anything oppoing the Union plan. When [illegible] books of every variety suited to the [illegible] depository, one of which is in successful [illegible] our own depository, we do not imply that [illegible] be the pleasure of every Particular Baptist [illegible] favor principles equal to the New Testament [illegible] by which all will be judged. Cheer [illegible]

REPORT ON [illegible]

Your Committee is happy to report [illegible] Dear Brethren the fields are already [illegible] on the Churches. Two brethren of [illegible] are continually opening in every direction [illegible] work will soon [illegible] sparingly, but he that sows bountifully [illegible] more blessed to give than to receive [illegible] tered." Dear Brethren let us "come up to the help of the Lord against the mighty." Let us ask ourselves in the sight of God [illegible]

Respectfully submitted. J. [illegible]

REPORT ON TEMPERANCE.

Your Committee begs leave to submit that the [illegible] of vast importance to the christian [illegible] highly appreciated by each individual [illegible] christian consistently [illegible] himself in a [illegible] light not only within himself but the [illegible] bodies must feel the great necessity of [illegible] vice, intemperance, which will create the [illegible] rather than [illegible]

which will prev[illegible] to us. [illegible] as for that bright and resplendent, yet honorable st[illegible] in we are called [illegible]. Then, and not until then will that Light shine [illegible] We are creatures of [illegible] continually [illegible] degree. Then let us see that light determined [illegible] in every sense [illegible] word especially put your feet on old [illegible] serpent—(a real snake in the grass,) [illegible] but at last he bleeth like a [illegible] Finally, brethren, let us ever bear in mind, that [illegible] be temperate in all things which are lawful and expedient, [illegible] things which are neither morally law-[illegible] Respectfully submitted,

J. H. ALLEN, *Ch'm'n.*

CIRCULAR LETTER.

To the Church of Bethany:

[illegible] another year has summoned us to meet [illegible] Sovereign to lay us out for his de-[illegible] we have the honor to represent-[illegible] a general Circular. As you have u. [illegible] on topic, at this time we beg to dif-[illegible] your minds to a variety of subjects [illegible] identified.

[illegible] we you all feel devoutly thankful for [illegible] the Lord has favored us with [illegible] exception, and even that event [illegible] (our name (Salem,) signifies peace, but we do [illegible] as we have enjoyed can only be accounted [illegible] the effect [illegible] the over ruling power of the precious Prince of [illegible] we should ardently and constantly implore a continuance of [illegible] we should joyfully praise him, for what is past. We are happy [illegible] peace and tranquility enjoyed in our separate Churches. "Behold how good and how pleasant it is for brethren to dwell together in unity."

You will doubtless notice with pleasure that some of our Churches have been visited with some refreshing seasons, by the addition shown. Whilst we rejoice in these encouraging features, there are others that awake our fears, especially the want of Ministerial assistance, some of our Ministers have to divide their time with four, five, and six Churches, this is a great source of lamentation, and perhaps some are beholding this distress with comparative apathy, seldom asking for more laborers in our vast teritory. Brethren success seems certain on this point, in answer to fervent prayer, plead in faith, surely the blessed Saviour saw the answer was in store for every supplication he recommended. We would also recommend every church to encourage all the gifts they posess, not despising the day of small things, one talent piously occupied often gains other talents. We cannot repress the conviction, that were prayer meetings, conscienciously and constantly attended to, many bright talents would soon be found that are now in the dust, it would be an unspeakable happiness to some of us, now blossoming for the grave; to see the young in Zion zealously crowding the temple gates, for devout supplications and praise, until such times are brought about. Dear brethren you have but a small share in pure intercourse with heaven, to what you might legally expect. As the Lord hath said it: "Ever them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine Altar: for mine house shall be called a house of prayer for all people." Prayer mee-

things well attended would happily supply deficiency in part of the word preached in our region where ministers are so scarce.

We are happy to learn that in our bounds the Sabbath School interest is flourishing and is on the increase, this branch of benevolence has long proved it-elf to be a nursery to the Church, increasing its members and furnishing many pious active ministers of the word, it would be a source of great joy to see the number of Schools increased amongst our churches by the next annual session; this labor of love is calculated to promote the spiritual welfare of the soul. "He that watereth shall himself be watered." Prov. 11 and 25. What a vast multitude might engage in this holy work, to the delight of their own souls, instead of closing the Sabbath with the unhappy reflection; I have got no good, I have done no good to day.

We beg you seriously to consider the necessity of presenting your sentiments of religion fully to your families. God speaking of relative duties to Moses, said: "thou shalt talk to thy children of these things as thou walkest by the way, and as thou sittest in thine house;" some may plead the want of ability to communicate; at this period, this lack of service may be supplied by good books, setting forth our denominational views founded on the unerring word of truth. We can see books of peculiar sectarian color, placed in Baptist familes, and every species of art used to draw our children from the way of truth as revealed to us by others, and shall we sit silent by, (I hope not,) let us wake up and try the cause if theirs be the cause of God it must stand; if ours is the cause of God, theirs must give back. Not to try the cause is to confess the wrong, are we soldiers, (soldiers are only wanting for war,) if soldiers of Christ, we are called to fight against spiritual wickness in high places, yes every thing that presumes to eclipse the glorious page of truth, in form of doctrine or practice; Satan knowing his time is short, is beginning to turn his malice into different inventions for the overthrow of the Church, no longer now the sword and faggot can check its onward career, (America, God save her) now opens her arms for Zion's protection against ungodly monarchs tutored by Babylon's priests to destroy all who will not bow the knee to Baal; but yet we are not safe; the great Draggon will follow, to cast out its floods; floods of error, superstition, and men's traditions; to these we must not bow, nor suffer them to be near our feet, lest they prove stumbling blocks to our Churches, and the souls of our children; before whose eyes we are commanded to carry the light of Divine truth, The cry from the camp of error now is, let us remain quiet in the land, and we will deal the same measure to you; acknowledge us part of the christian Church, and we will reciprocate the favor. We must remember he that violates the law of God in one point, is a law breaker, on the same parity he that adds or detracts from the Gospel commands, is liable to the same condemnation, yea it is expressly declared by Omnipotence "he that breaketh one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5th chap. 19th v. As we dare not say which is the least, we cannot call any non-essential; watch therefore against preaching, and such writings, as those who love the Saviour, and desire to bring souls to him. There is considerable wonder expressed that the Roman Catholic Church, in the present day should say they are the only true Church. The Episcopalians do the same; if others do not express the same, they imply the same by their adherence; but do they invite a full investigation of their government, doctrines and ordinances, compared by the scriptures of truth? if not there is a whirlpool near verging towards Popery. Brethren be it ours

to show our faith by our works, if we love Christ let us serve him fully as King, acknowledging his government as leader, following his foot prints; as Phrophet seeking his teachings as Priest fully satisfied with the sacrifice he has gone to present before the throne. And be ready at all times to shew to every one that asketh, the authority of our practice from the word of God, the only weapon we can hope will be crowned with success. But let us take caution whilst we may be assured that our Church is only following Christ, let us not disdain or ridicule others who differ, but rather pray earnestly that they may be brought from the delusive shades of depraved reasons flowery walks to the solid cheering light of Divine Revelation, which makes darkness light, crooked things straight rough places smooth, and has the promise that God the Eternal, will never forsake them.—Whilst christianity teaches love to all men, true love cannot be exhibited without faithfulness, let a man pass on and fall into a pit or suffer loss is this love? let a man build wood hay stubble, or trash of ceremonies or doctrines, will he not suffer less yea saith the scriptures. Our timidity may overcome our conscience on this ground by fearing those who differ, will become our enemies if we tell them the truth, just so a man may for a moment feel very indignant at the Watchman of the night, arouseing him with the alarm of fire; but let the alarm fully awake the slumberer, that he see his danger, he is no longer the enemy of the Watchman. Thus your children your neighbors should be told there is danger in errors: and we continually keep the danger in view, their anger eventuating in revenge is but for a moment compared with the brevity of life; at the judgement bar they will own you their friends be they lost or saved. We fear too many of our watchmen are too timid on the subject of Immersion, notwithstanding the innumerable displays at Immersion of the precious Saviour. Mr. Oncken, the indefatigable German Missionary says: their immersions bring more converts to them, than their preaching setting forth the necessity of the washing of Regeneration.

We think it by no means out of place in this Circular to advert to the shyness shown by some good brethren at the idea of being called Calvinists, at the time the mongrel party became dissatisfied, and left the old land mark. Dear brethren this term presents to all acquainted with it, a belief at once, at variance with Antinomianism and Arminianism, at once acknowledging the Sovereignity of God, and the accountability of man, and we are free to confess no man preaches the gospel fully, without consistently exhibiting both, to do this without a collision requires study on the part of the minister, whose duty it is rightly to divide the word of truth: many of our older brethren will remember the clear manner in which our dear departed brother, Elder Rosey, preached on those points.

God as a Sovereign assures the sinner, he is dead. He offers him life; He declares him blind. Offers him eyes, with every other needed spiritual faculty. He assures him his will is against his eternal interest: tells him to plead the will of the Lord be done. Should he die under these presentations disbelieveing he was dead in sin, what an awful account must follow, not able to contradict him who will say: "I called, ye did refuse" you had life in some other source, denied no eyes to look into Revelation —Reason sailed: I declared you a sinner, [illegible] you a Saviour, you could save yourself; you were a free agent in that matter: as pride has destroyed the soul. I declared you an insolvent debtor, and offered to pay all you owed: you spurned to be looked upon in such a beggarly condition, you intended to pay what you could; thus rejecting a free Salvation, without money without price. Your will was good, you said your pride was great, your theories vague; your strongest efforts like smoke before the wind, yet could see no beauty in Jesus, oh awful account! "old things you refused to believe" therefore I will laugh at thy calamity, and I mock when thy fear cometh."

Some last day Prophets have said, there were very few that believed these doctrines now; and they would die out as intelligence increased: yes perhaps they do not the work of salvation may be introduced in some better order, without the conviction of necessity of repentance, which could not be effected without a light lit up in the sinners heart by the Holy Spirit, to shew him his dead ness to holiness, his blindness to the beauties of Righteousness which exist only to the soul in God's own Son, to shew him also the deceitfulness of his totally depraved heart: this is a work of time, and by mingling a little Campbellism, and a little Freewillism, doing away the necessity of such light & stirring up fleets of the blood of Eve (i. e,) free will to take of the tree; the work will not be so thorough. One Hell scare, and one Heaven song, does the work very often at one meeting.

The former Secretary of this Association, presented at this meeting a continued list

of Baptist Churches, with their Pastors, direct from the City of London, in a London Baptist Magazine, showing every County or nearly so, in that Kingdom, with their Calvinistic members: the Churches, numbering 688, in 1823. These all have to be swept away by the beasom of refinement. Dr. Buck, says: the Baptists in America, the East and West Indies, are pricipally Calvinistic, and occasionally hold fellowship with the particular or, Calvinistic Baptist of England: these have to be swept away. Mr. Buck again says: it deserves to be remembered that calvinism is preached in a considerable number of the Churches in England, in nearly all the dissenting meetings of the Presbyterians, Baptists, and Independants, and in all the Chapels of Whitfield, Lady Huntingdon, and others of that class. We have lately seen the cause of a certain Mr. Crocket's popularity: the sole cause of his rising to esteem, was he bought a boat load of corn for a settlement very destitute, but when the rich people came to buy, he refused them saying: he only bought it for the poor: thus Christ can only be precious to the poor, blind, insolvent, Calvinist. When it pleased the Eternal three in one, to bring salvation down, the Saviour of poor sinners said: I am not come to call the righteous, but sinners to repentance. It is grossly absurd to suppose we do not preach a free salvation, or charge such upon us, it may be seen from the foregoing all that depart from the doctrine of grace, hide free salvation. Brethren whilst many weak brethren have been deceived on this important point, and drawn away from us by cunning men, we rejoice you have stood firm, and the noise of the empty storm of persecution, has only tended to settle you firmer on the rock; the word of truth and love, the sturdy Oak of the forest is made to strike its roots faster by the fierce tempest, and we are sure many of you have grown in grace, and increased in knowledge and in love to Christ by searching for the truth, occasioned by the effects of false teachers endeavoring to shake you. "Beloved, believe not every spirit, but try the spirits, whether they are of God:" because many false prophets have gone out into the world." John 1st Epis., 4th chap, 1st verse.

If the doctrines of this letter correspond with your articles of faith, and they with the Scriptures, and our ministers faithfully teach them, and you endeavor to contend for them, doubtless God will bless the united effort; all are needed, notwithstanding the puny effort made before us to burn up all codes and articles, and treat us as idiots, for showing our belief to the world, guarding our judgment and faith from the charge of Infidelity, Antinomianism, Legality, or disjointing what God has joined together. But your learned opponents have learned by copying newspapers for a living, that every sensible christian is thoroughly satisfied, that a man without articles, is a man without faith, and without a code, he is considered without judgment, and considered as likely to believe everything from every body, and to believe black is white, today and to-morrow, vice versa. But they having seen a little from better sources, make an atonement by offering a first, and a second code, and offer it to the public.—Thus whilst we remember the loss of our feeble effort to convince them of the Scripturality and unspeakable benefit of articles they have learnt it elsewhere.

Thus Beloved, we beg you to thoroughly examine those articles to which you have subscribed, remembering the reuters once declared they were not Calvinistic in four formidable declarations, now stigmatize you as Calvinists; this cannot hurt you, neither should you cease to pray for them, as the best supplication for them would be a copy of your Lord and Saviour's for his murderers: "Father forgive them, for they know not what they do." If the doctrines taught in your Churches which are calculated to humble the sinner, do not [illegible] equal revenue of glory and honor to the Lord Jesus Christ, with any other [illegible], then by all means throw them to the winds. All good men should admit, (if there were necessity for it,) that even in Heaven it would be a lawful contest who could praise the Redeemer of sinners most, and feel the happiest in so doing. But there will be no need of it there, the song will be undivided, the theme universal, ascribing all honor and glory, for humbling and conquering grace bestowed in subduing and remodeling the will, and winning the affections, that will be the employ there, surely then those doctrines calculated to make the soul feel happy in the same employ here, certainly must have the best tendency. In closing our epistle of love, permit us to offer a few recommendations for your spiritual welfare.—Remember pray for your Ministers, their life and labor is a continued scene of warfare. Attend the means of grace, as a bank where you possess true riches and a right pension. If you are an adopted child of Heaven, remember you will have a share in the triumphs of the Cross: therefore pray, and help support the cause of Missions. Remember the most impressions made on youthful minds, are generally the most lasting; therefore encourage Sabbath School efforts, as directing children's minds to God. As it is the policy of soldiers in war to attack a trembling wing of the enemy, so it is as a body, [illegible] against the use of alcoholic drinks in every shape, once the enemy of the church of our families, the world and our [illegible] to sympathize with a viper, even on a frozen morning, for

STATE OF [illegible]

CHURCHES.	POST OFFICES.	No. of Delegates	BY WHOM SUPPLIED.	MINISTERS.													
Cane Creek,	Fair View,	1	T. Stradley,	J. Whitaker, J. Ashworth, - - -	6	1	4	6	10	0	68	$ 91 1-4	$24 15
Salem,	Shufordville,	3	M. Rickman,	D. Garron, J. Souther, J. Taylor, - -	1	1	1	3	0	1	56	1 85	13 50
Asheville,	Asheville,	2	T. Stradley,	T. Stradley, - - - - - -	6	4	0	22	5	0	23	1 00	66
Ebenezer,	Hendersonville,	3	H. W. Patterson	N. P. Corn, J. H. Allen, J. R. Allen, -	4	3	2	2	0	1	53	80	24 66
Hemony,	Hemony Creek.	4	C. B. Mingus,	E. Morgan, E. Morgan, P. D. Morgan, -	1	2	0	2	1	0	58	85	25 50
Bent Creek,	Sulphur Springs	3	T. Stradley,	W Green, J. H. Green, - - - -	1	0	0	2	0	0	18	45	8 25
Mills' River,	Mills' River,	4	M Rickman,	J. Rickman, M. Gillaspie, G. W. Underwood,	2	1	0	3	0	0	31	1 18 3-4	
Mount'n Page,	Flat Rock,	1	J. Evans,	M. Pace, T. Liverett, - - - -	4	0	0	5	0	1	22	70	
E. Friendship,	Tryon,	3	H. W. Patterson	A. Thmpson, - - - - - -	0	1	0	2	0	1	14	52 1-2	
Cross Roads,	Flat Rock,	2	J. Knykendall,	A. J. Corn, A. Knykendall, - - -	0	1	0	0	0	0	12	35	
Antioch,	Hendersonville,	2	H. W. Patterson	J. Holbert, - - - - - -	0	0	0	0	1	0	15	55	
Crab Creek,	do.	1	M. Rickman,	R. Sentell, A. Stepp, S. Evans, - -	0	0	0	0	1	0	17	1 25	
Cathey's Creek,	Cathey's Creek,	2	Do.	G. Glazner, B. F. Akins, J. Garron, -	4	0	1	0	0	0	38	1 22 1-2	
East Fork,	do.	0	Do.	J. Kennemore, R. H. Gillaspie, - -	3	1	0	0	0	0	31	1 20	
Macedonia,	do.	3	J. King,	A. Glazner, J. M. Glazner, - - -	0	0	0	0	0	0	11	50	
Beulah,	Hendersonville,	1	M. Rickman,	J. U. Orr, A. Akins, A. Garron, - -	0	1	2	3	1	0	26	1 00	
Laurel Sprinfis,	Stone Mountain	0	B. Bruce,	J. W. Freeman, J. Huggins, - - -	0	1	0	0	0	0	11	50	
Liberty,	Edneyville,	1	J. Evans,	N. Mills, W. Morrison, - - - -	1	3	0	0	0	1	21	62 1-2	
Mud Creek,	Hendersonville,	0	J. Knykendall,	M. Capps, G. Corn, E. Corn, - - -	0	0	0	2	0	1	15	50	
Berea,	Swannanoa,	4	T. Stradley.	W. Rice. - - - - - -	0	0	0	0	0	0	22	1 00	15 00
Little River.		0		Not Represented. - - - -	0	0	0	0	0	0	00		
					33	20	10	52	19	5	571	18 47 1 2	111 00

[illegible] the warmth might give him power, this have the [illegible] of [illegible] to [illegible] glory, and seek the truth. Finally, Brethren, as we [illegible] ing the King of Salem, (King of Peace) let us be [illegible] of him in peace. May we be bound as with a three-fold whilst journeying through this vale of tears. Farewell.

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MINUTES

OF THE

SALEM BAPTIST ASSOCIATION,

AT ITS

SEVENTEENTH ANNIVERSARY,

HELD AT

CATHEY'S CREEK CHURCH,

HENDERSON COUNTY, N. C.

AUGUST 11, 12, 13 & 14, 1854

The introductory sermon was preached at 11 o'clock A. M. by Elder H. W. Patterson, from Romans 8: 1.

The Delegates convened in the church. Prayer by [illegible]. Read Letters from 19 churches, (2 not being represented).

1. Gave an opportunity for churches to unite with the Association applied.

2. Elected Eld. H. W. Patterson, Moderator, and J. [illegible] S.

3. The Moderator appointed a Committee to arrange the business—Elders Atkins and G. W. Underwood.

4. Called for correspondence from sister Associations. [illegible]

French Broad Baptist Association, N. C.—Elders J. Ormand, Wilson M. Chastain, T. L. Roper, and J. Ariail, with their minutes.

Green River—Eld. A. Padgett, with Minutes.

Tuckaseegee River Association, N. C.—Elders W. Lankford, and [illegible] with Letter and Minutes.

5. Invited visiting brethren of our faith to seats: Elder [illegible] licentiate from Green River, and Eld. J. Galloway [illegible] to seats.

6. Appointed a Committee to arrange the [illegible] in relation thereto—Brethren T. Strudley, [illegible] Evans.

7. The Moderator appointed Committees:—*On Correspondence*—Elders N. P. Connor, [illegible] Evans.

On Union Meetings—J. C. Allen, J. Strudley, [illegible] W.

To receive Letters and Petitions—Elders [illegible] and get and [illegible] W. Underwood.

To receive Petitions—Elders M. Rickman, [illegible] and W. Atkins.

On Sabbath Schools—[illegible] A. Johnson and D. Garrett.

On Temperance—[illegible] and Bro. J. J. Wood.

After prayer by Eld. J. Strudley, adjourned to meet at 9 o'clock A. M. tomorrow.

1857

Saturday, 10 o'clock, A. M. Prayer by Eld. J. J. Wilson.

8. Called roll of Delegates.

9. Read the Constitution and Rules of Decorum.

10. Received and adopted the report of the Arranging Committee.

11. Appointed a Committee on Finance:—G. N. Alexander, M. Ownby, and J. H. Gillaspie.

12. Read and adopted the Circular Letter, prepared by J. H. Allen.

13. Appointed the next meeting of the Association to be held with the Cane Creek Church, 11 3-4 miles S. E. of Asheville, on the Hickory Nut Gap Road, commencing on Friday before the 2nd Sabbath in A[illegible] 1855.

14. Elected Eld. M. Rickman, to preach the next introductory sermon, and Eld. T. Stradley, alternate.

15. Elected Eld. T. Stradley to write the next circular letter.

16. *Query from Asheville Church:*—Which course would be most consistent to pursue with members of another Church, who refuse our fair proposals of trial, then lifted and now hold their letters to evade further control? *Answer:*—Let the Church which gave said letters [illegible] them, that they may be "as a heathen and publican." Matt 18: 17.

17. *Arrangment for Sabbath preaching:*—First sermon in the [illegible] by Eld. W. Lankford, followed by Eld. T. Stradley on Missions, [illegible] which a collection for Conventional purposes—in the P. M., Eld. J. C. Green, followed by Eld. A. Padgett.

18. Appointed a Committee to write correrponding letters and bearers—*Com.* J. Stradley, W. Akins, and Eld. J. Kuykendall.

Messengers, to Tyger River:—Elder T. Stradley, and bro. W. Underwood and J. Kennemore.

To Green River:—Eld. J. Kuykendall, and bros. T. [illegible] and W. Morrison.

To Tuckasiege:—Elders N. P. Corn, M. Rickman, [illegible], and J. Evans.

To Twelve Mile River:—Elders J. Evans, M. P[illegible], [illegible] W. Corn, and bro. W. Akins.

19. Read and adopted the report of Committee on [illegible].

20. Read and adopted the report of Committee on [illegible].

21. After prayer by Eld. J. C. Green, adjourned to [illegible] clock, A. M. Monday.

SABBATH—The services were conducted [illegible] spectable congregation, and if we can judge from [illegible] be the result. Collected $12 85.

Monday—Met pursuant to adjournment. [illegible] Wilson.

22. Called roll of Delegates and marked absentees.

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23. **Committees Report.**

Report on Union meetings, read and adopted.

Report on Foreign and Home Missions, read and adopted.

Report on Sabbath Schools read and adopted.

Report on Temperance read and adopted.

Report on Correspondence read and adopted.—nothing being of worth notice.

1854

24. Received five dollars from Mud Creek church to be sent to the Convention for distribution.

25. Received one dollar from the Asheville congregation, to send to Convention, and be applied to Education.

26. Elected Delegates to Convention:—Eld. T. Stradley, and bros. J. H. Allen, J. Stradley, and W. Akins.

27. Divided the Conventional funds:—To Home Missions $10, to Foreign Missions $5; to Education $5.

28. In answer to the request from Mud Creek, we advise her to call in aid from the sister Churches to assist in settling the matter.

29. **RESOLUTIONS.**

Whereas, we see in Minutes of the Union Association for 1853, a resolution from that body purporting a willingness to unite with this Association, in calling a Committee to settle some unexpressed difficulty.—This appearing to the world and surrounding Associations, throws a stigma on this body if she does not answer it, which we suppose can be fully met as follows:—

1. *Resolved*, That as a body, we are willing to unite upon the *platform* where they left us, expunging the heterodoxy of their constitution, which is calculated to eclipse (if possible) the rightful Sovereignty of Jehovah, which if not constantly exhibited, the saints of God forget their indebtedness to Divine grace, and sinners will have nothing to fear.

2. *Resolved*, That if the Union Association is willing to accede to the above, or meet us in Convention to try to adjust the difficulty, she will appoint the time and place, letting us know, and we will meet her.

30 *Resolved*, That the Clerk superintend the publication, and distribution of 600 copies of these Minutes, and that he be allowed for the same five dollars.

21. *Resolved*, That we feel devoutly grateful to the All-wise giver of all good, for unspeakable mercies bestowed upon us during the session of our body; and likewise, we hereby tender our greatful thanks to the surrounding citizens, for dealing their bounties so cheerfully for our comfort.

After prayer by Eld. A. Padget, adjourned to the time and place above mentioned.

H. W. PATTERSON Moderator.

J. H. Allen, Clerk.

Report on Union Meetings.

1. Dist. Bent Creek, commencing Friday before the 3rd Sabbath in April 1855. To attend, Elders T. Stradley, J. Evans, J. Kuykendall, and J. King.

2nd. Dist. Mountain Page, commencing Friday before the 5th Sabbath in October next. To attend, Elders J. Evans, H. W. Patterson, J. Kuykendall, W. Lankford, and bros. J. H. Allen, J. R. Allen, J. Shipman, and S. Evans.

3. Dist. With Cathey's Creek Church, commencing Friday before the 2nd Sabbath in May 1855. To attend, Elders M. Rickman, J. Evans, and T. Stradley.

Report on Temperance.

Your Committee begs to submit the following: Whereas the excessive use of ardent spirits, as well as many other indulgences are attended with many evil consequences, both to man's temporal and spiritual welfare, we recommend our brethren to be careful, avoiding all excess as much as lies in their power: particularly, we recommend abstaining from the use of ardent spirits as a beverage. Then they will exert a good influence over all who may come within their sphere of action. "Arise, shine O Zion for thy light is come."

H. GILLASPIE, Ch'm.

Report on Periodicals.

The power of the Press no longer needs our puny recommendations, whilst hundreds of individuals may now be found in almost every neighborhood, showing the effect of an educated intellect, through the publication of Periodicals and standard works, with which our country is divinely blest. That the religious press of the present age is a powerful auxiliary to the spread of the Gospel, cannot be successfully denied.—Therefore it should be sustained by the Church of Christ, that she may virtually preach the news of salvation, by circulating those papers that made them wise. Being satisfied with the soundness of principle, the ability and high tone of piety with which the "Biblical Recorder" is now edited at our capitol, by our esteemed bro. J. J. James, we earnestly recommend all lovers of religious literature, to have it weekly before their families.

We are much pleased with the labors of A. J. Christopher, minister, editor of the "N. C. Intelligencer," although he receives much advantage by his pen and strict adherence to Baptist principles. We read his periodical for twelve months past. It is doing much good. It is almost at our doors, and appears to be a bulwark defending our truths, foiling our foes and assisting mightily in the utter overthrow of every bodies' enemy, *death*. It is published weekly at Shelby, N. C.

The Tennessee Baptist is also a weekly periodical of high esteem where known, as a "defender of the faith once delivered to the Saints." It meets with great patronage in almost every section.

M. [illegible]

Report on Sabbath Schools.

We are much gratified in hearing some of our churches have Sunday schools in successful operation. This branch of duty should not be too strictly attended to, as it is a direct benefit to the moral and religious instruction they may be communicating. Every teacher, teaching them the great necessity of knowing themselves, thus causing them early to acquire a knowledge of their duty, which will do much to incline them to useful [illegible]

We recommend the following as a course [illegible] organization of these institutions, that the pastors of [illegible]

es deliver a lecture expressly on this subject in the spring of the year (which is the proper time to organize schools in this country,) recommending the cause warmly to the church and neighborhood. Then if there are any prospects for accomplishing anything, go to work immediately, organize a school, appoint (if possible) a superintendent of a good moral and religious character, one too, who will feel a deep and abiding interest in the new enterprise; not too selfish to make some sacrifices for the welfare and interest of the children, and neighborhood. Then let the teachers be next in point of morals and ability. After all which, let the neighborhood in general (old as well as young,) feel deeply engaged, in carrying on the school successfully, attending if possible each day. Now as there is likely to be much more zeal manifested at the out set, than afterwards, we recommend to avoid that state of lethargy which is likely to come in, a strict observance of the rules of punctuality, and we guarantee prosperity to said schools. And further, after they shall have got under head-way, the exercises instead of proving irksome, will prove delightful. "The faithful shall reap in due time." We ask a strict perusal of these suggestions, hoping twelve months hence, to read more cheering reports on this worthy enterprise from our churches; God grant it. All of which is respectfull submitted. J. H. ALLEN, Ch'm.

REPORT ON HOME AND FOREIGN MISSIONS.

It is a cheering fact, that whilst almost every enterprise with which man is engaged, is frequently shrouded in fearful casualties, and often pulled in full and final disappointment, that the missionary enterprise, is as sure of ultimate success, as it will be in the glorious period when the last top stone of the building of Mercy shall be brought on before the countless myriads of redeemed souls, who all with hallowed feelings and angelic strength, will join and sing Grace, Grace unto it. Praising the work of grace, will be the eternal employ of Heaven, and carrying on the work of grace here, is certainly the nearest joys to Heaven's that can be enjoyed. The work of Missions is a delightful privilege, an acceptable work in the sight of Him who came from heaven to set the Missionary wheel in operation which cannot cease to roll, until the whole earth shall be made acquainted with the introduction of sin and misery into our world and the sovereign balm provided with which man alone can be healed of all his woes, and pass to a world of bliss unchangeable. To carry the news is the honor of the Church, in which all may participate as co-workers with God in redeeming a fallen world.

We continue to receive very encouraging accounts from many of the Foreign Missionary stations, inducing the assurance that soon Idolatry, with all heathen superstitions, shall fall before the bright rays of the Gospel, as Dagon fell before the ark of God to rise no more forever. But more laborers are required, and means to sustain them in marching on to the conquest of the Land. Many fields are opening for the harvest, many are crying—come, help us. Your Committee rejoice exceedingly in the signal manifestations of Divine approbation manifested towards the Domestic Missions in our own country; let us therefore look upward, walk humbly, and press forward in the steps of our Redeemer, who endured until death, that we with him might receive a crown of life.

Humbly submitted,

T. STRADLEY, Ch'mn.

CIRCULAR LETTER.

The Salem Association to the members composing the Union

Beloved Brethren:—The Almighty has again seen fit to permit us to assemble in an associate capacity at the place appointed 12 months ago, to look about setting our earthly affairs in order, with an eye single to the rich inheritance promised to the faithful in Christ Jesus. Through grace, Divine Providence has still seen fit to favor us with a liberal share of his blessings, health and prosperity; and above all, a faint hope of light, life, and immortality, for which, let us pray for hearts of gratitude to Him from whom all good comes.

According to custom, it becomes our duty to present something in the form of a Circular, to the Churches composing this body, which we feel much at a loss to do, not knowing what is best calculated to build up and give strength to Zion's kingdom. But we will advance a few ideas, occasionally referring to *Charity* as one of the christian graces, forming, as it does, no small part of the christian character. This though a short phrase, contains enough, if properly understood and practiced, (See 1 Cor. 13.) to direct us safely over life's tempestuous way; and united with the heavenly principle of faith, leads all who are filled with its living power, to regard not the temporary gratifications of man, but to look to the spiritual interest of all who come within their sphere of influence, thus directing our minds to a life of usefulness. Charity becomes a light to our path, and serves as a beacon alike to the Jew and the Gentile, that they may see to shun the quick-sands which beset the path of the "wandering pilgrim on every hand." "Charity in its true sense, implies a love to God, and benevolence to man. It inclines the possessor to glorify God and to do good to others." It is through the benevolence and goodness of God that we are what we are. It would be the task of a lifetime for us to undertake a recital of the many favors which the faithful and obedient have ever been the happy recipients of. Nations and people of every class and age, exhibit the goodness of God to the faithful, and the punishment of the disobedient. Even the first example of man's disobedience, shows the inevitable result of such a course. Man either makes himself happy or miserable by his obedience or disobedience to the moral laws of God.—Strange infatuation indeed it is, for a people to believe that they are the favored of the Lord, and that they receive blessings at the hand of High Heaven, whose moral precepts they are wantonly treading under foot! Oh! disobedient and ingrate man! The promise is only to the faithful in Christ whose desire is to live by the "golden rule," thus expanding their minds with love to God and the neighbor: becoming more and more like Him, as they partake of his attribute—LOVE. "God is love"—not selfish love, but a love of making others happy out of himself. The duty of a christian then is, to partake of his spirit, and employ his thoughts and energies in raising the human mind from darkness and error, relieving the mental, moral, and social distresses of mankind; never to weary in their well doing, remembering that though *they* may sow and *another* reap, the promise is that "in due season they shall reap if they faint not."

Every encouragement which is necessary to stimulate a people to action, is laid down in the Word. He has promised "to stick closer than a brother"—He has promised to do more for us than the best earthly friend can do, to give of the abundance of his blessings in this world, and in the world to come life everlasting. Rich boon! none but one can give.

> "What blessings thy free bounty gives,
> Let me not cast away;
> For God is paid when man receives,
> T' enjoy is to obey."

We are all objects of Charity. The works of Charity are required too, of *all*. Even the poorest man can do some *good*, if not in a money point of view, he can offer (if he is a good man) from his rich store of experience, kind words of advice to the weary. He can offer consolation to the distressed, and by his example show that poverty and crime are not always associates. Charity is required alike of the red

man of the forest, with his untutored mind and of the proud Anglo Saxon, whose mind has strayed over the field of science. The true spirit of Charity is charteristic of an educated heart; not an education that fills its possessor with light superficial matter, but a proper training of the moral sensibilities of the individual which is the only sure foundation for mental training. Then as the mines of knowledge and wisdom unfold the richness of their inexhaustible stores, man partakes of each, thus making himself a sure footing on the field of true science. In doing this, he must travel the rugged path of duty, but as he ascends step by step, new scenes of beauty meet his eye, and he needs but to toil on until he reaches the summit, where will burst upon his astonished vision, floods of light, leaving all beneath in perpetual darkness. It is then that the soul's high mission is accomplished, and he is greeted with the plaudit "well done faithful servant." How can we then, seeing the rich store in reserve for us, fail to work earnestly and faithfully, hand in hand, as christians, where conscience dictates?

The question next arises, Who are the proper objects of Charity? True Charity always has a prominent object in view, in alleviating the wants and miseries of its subjects. It not merely looks to the external condition of the individual whether his wants be physical or mental, but to the cause of the effect presented by immediate relief. Thus, if idleness and vice in their various types, have brought on penury and a host of its concomitants, it would likely be necessary to suffer those individuals to undergo a certain quantity of pain, and make them see the necessity of earning bread by the sweat of their faces; point to them the error of their ways, give them employment. Thus they may be reclaimed from darkness, and may find that they too may charitably assist those who are unable to work for themselves. We should feel it a duty obligatory upon us, to look [illegible] condition of those around us, thus planting a germ in the heart which [illegible] its salutary effects on the community, as the revivifying ground rays of the sun on the vegetable kingdom. Were this subject [illegible] practical, or did we more strictly assimilate the rules of [illegible] in training the youths of our country, we would have [illegible] in our midst. Let us Baptists be not unmindful of the [illegible] many of us are we fear; but let each put his shoulder to the wheel, and help the cause of education, and advancing the life and acceptance [illegible]

In referring to the reports [illegible] from different parts of the world, we find that [illegible] to prepare crowns for future ages to complete. Many [illegible] long since gone down, would doubtless have been [illegible] to see the good results of their charitable [illegible] sooner or later reap the reward [illegible] them."— Happy indeed, is the [illegible] however humble his sphere [illegible] tion.— The duties of the Christian [illegible] may expect to discharge the [illegible] dly for the faith delivered to the [illegible] these who differ from them in [illegible] mmended to love our neighbor as [illegible]

Let us, Brethren, [illegible] the distribution of good and the [illegible] realities of eternity are near [illegible] ier, welcoming us to an eternal [illegible]

STATE OF THE CHURCH.

CHURCHES.	Post Offices.	Circuit.	BY WHOM SUPPLIED.	DELEGATE.								
Cane Creek,	Fair View,	1	T. Stradley,	J. Ashworth, J. T. Freeman,	0	2	0	1	1	1	68	$1 25
Salem,	Shufordville,	3	M. Rickman,	J. Souther, J. Taylor,	1	1	0	2	1	0	55	1 25
Asheville,	Asheville	2	T. Stradley,	T. Stradley,	6	4	0	22	5	0	25	1 00
Ebenezer,	Hendersonville,	3	H. W. Patterson	N. P. Corn, J. H. Allen, J. R. Allen,	1	4	6	4	1	5	52	1 10
Hominy,	Hominy Creek,	4	C. B. Mingus,	P. D. Morgan, D. Hise, J. M. Morgan, Jr.,	0	1	0	3	2	2	56	1 10
Bent Creek,	Sulphur Springs	3	T. Stradley,	H. Cagle,	0	2	0	1	0	1	18	60
Mills' River,	Mills' River,	4	M. Rickman,	H. Gillaspie, G. W. Underwood.	1	2	0	0	0	0	30	1 16 1-3
Mountain Page,	Flat Rock,	1	J. Evans,	T. Liverett, B. J. B. Staton,	0	0	0	2	0	1	20	60
F. Friendship,	Tryon,	0	H. W. Patterson	T. Bradley,	2	1	0	0	0	1	18	65
Cross Roads,	Flat Rock,	2	J. Kuykendall,	A. J. Corn,	0	1	0	0	0	0	13	77 1-2
Crab Creek,	Hendersonville,	1	M. Rickman,	A. Stepp, S. Evans J. Shipman,	1	2	0	0	0	1	21	1 48
Cathey's Creek,	Cathey's Creek,	2	" "	W. L. Lyon, W. Akins, L. Glazner,	1	4	0	3	0	0	44	1 25
East Fork,	Do,	2	" "	J. H. Gillaspie, J. Kennemore, R. H. Gillaspie,	3	8	8	0	0	0	32	1 00
Macedonia,	Cherry Field,	3	J. King,	W. R. Garron, J. M. Glazner,	0	6	0	0	0	0	13	51 1-4
Beulah,	Hendersonville,	1	M. Rickman,	J. U. Orr, A. Akins,	1	0	0	2	2	2	21	85
Labrel Springs,	Stone Mountain	0	No Supply.	M. Owenby,	0	1	0	0	0	0	12	50
Liberty,	Edneyville,	1	N. P. Corn,	W. Morrison, D. Rhodes,	0	3	0	6	0	0	21	57
Mud Creek,	Hendersonville,	1	J. Kuykendall,	J. Kuykendall,	0	6	0	0	0	0	15	56
Berea,	Swannanoa,	4	T. Stradley,	G. N. Alexander, J. Stradley.	3	0	0	1	0	0	21	1 00
Antioch,		0		Not Represented.	0	0	0	0	0	0	00	0 00
Little River,		0			0	0	0	0	0	0	00	0 00
					19	36	8	47	12	9	660	$17 16

1854

MINUTES

OF THE

TWENTIETH ANNIVERSARY,

OF THE

SALEM BAPTIST ASSOCIATION,

CONVENED WITH THE

MUD CREEK CHURCH,

HENDERSON COUNTY, N. C.

August, 7, 8, 9, and 10,

1857

The introductory sermon was delivered by Elder [illegible] (by request.)

After a short interval, the Delegates assembled in the House; and by motion, called brother N. B[illegible] Moderator, protem, (the Moderator being absent.) The [illegible] ed to order, and prayer offered.

1. Read letters from eight Churches, and [illegible] names.

2. Gave an opportunity for Churches to [illegible] — accepted. Hendersonville and Gash's Creek [illegible] took seats, by invitation from the Moderator.

3. Elected Eld. James Blythe, *Moderator* [illegible].

4. Selected a committee on preaching, [illegible] ing of the Delegates of the Mud Creek Church, [illegible] J. Stewart, and J. M. Justice.

5. Called for [illegible] receive correspondents [illegible].

6. [illegible] — Elders J. W. Blythe and J. M. Bryan [illegible] J. Ammons.

7. An [illegible] being offered to visiting [illegible] Bros. L. M. Berry, Agent [illegible] S. B. M. B., and J. B. Mason, Agent of the A. S. S. [illegible] ascended.

8. Selected the following Committees to report on the various subjects during the session:

On Finance,—A. Merrell, J. Osborne, and R. Jones.

On Education,—N. P. Corn, N. Bowen, and H. W. Patterson.

On Sunday Schools,—J. B. Marsh, L. M. Berry, and R. Pinner.

On Periodicals,—J. H. Allen, J. Reed, and J. Ammons.

On Correspondence,—J. W. Blythe, J. B. Ward and S. Waldrop.

On Foreign Missions,—J. B. Marsh, N. Bowen and S. Morgan.

On Domestic and Indian Missions,—L. M. Berry, J. Osborne and A Shepherd.

On Home Missions,—T. Guise, J. A. Whitaker, S. Waldrop and H. W. Patterson.

On Temperance,—J. M. Justice, N. P. Corn and J. Reed.

8. Adopted the last year's train of business, as laid down in Minutes, as a guide for the present session.

9. Adjourned until 10 o'clock, A. M., Saturday. Prayer was offered by brother R. Pinner.

Saturday.

Met pursuant to adjournment. Prayer was made by brother N. P. Corn.

10. Called the Roll of Delegates.

11. Agreed that we select no brother to write a Circular for the subsequent year.

12. Appointed correspondence to the following Associations:

Union,—J. Blythe, A. Heatherly, and J. M. Justice.

French Broad,—N. P. Corn, N. Bowen, J. Blythe, J. M. Justice, and R. Jones.

Newfound,—S. M. Reed, and J. Reed.

Roan Mountain,—N. Mills, and R. Jones.

13. Accepted a package of Minutes from the West Union Association.

14. Called for, read, and adopted the reports of the various Committees, and discharged them. See Reports.

15. Agreed that the Committee on preaching, select brethren to occupy the stand on Sabbath; which resulted as follows: A. M. services,—1st. J. B. Marsh, 2nd. L. M. Berry, on the subject of Missions, after which a collection be taken up. P. M. services,—N. Bowen, and close by J. Ammons.

16. *Resolved,* That we recommend our Churches to delegate to Salem church, 10 miles North of Hendersonville, on Friday before the 2nd Sabbath in August, 1858; in order to unite with the other branch of the Salem, in view of carrying out the arrangements entered into by the Delegates assembled at Ebenezer church, in last month—see Delegates' report—and, also, a request received from that Church, inviting us to meet with them.

17. *Resolved,* That we advise our corresponding Delegates to the Union Association, to suggest to that body the propriety of advising her Churches to delegate the subsequent year to Salem Church, in order to unite with us, and all become one body; as we think it would highly promote the interests of the denomination, in this section of country.

18. Repaired to the new Meeting House, and held a Missionary meeting with the congregation. After the reading of the Missionary reports—and some other reports from the S. D. M. B.—the au-

dience was addressed by Bros. Bowen and Marsh, on Missions.

19. The following preamble and resolutions were offered by brother Bowen.

In view of the worth of souls, and the obligation we are under to God, as christians, to aid in preaching the Gospel to every creature,

First. *Resolved*, That we appoint two Missionary agents to visit the Churches of this Association, and receive contributions and pledges for the benefit of Home Missions; the S. B. B. of Domestic and Indian Missions; the Southern Board of Foreign Missions, and the Bible Board of the Southern Baptist Convention.

Second. *Resolved*, That we now take pledges and contributions for these several objects.

Third. *Resolved*, That one-third of the funds obtained, shall be appropriated to the Home Missions, and the remainder equally divided between the three Boards specified in 1st. Resolution.

20. Adjourned to meet on Monday, 10 o'clock, A. M. Prayer was offered by bro. Marsh.

Sunday.

The services were conducted according to arrangement, to a large and attentive audience. Amount collected $21 27. Amount in pledges, $14 60.

Monday.

Met according to adjournment. Prayer by brother Marsh.

21. Elected two Missionary Agents to ride and collect funds, and take pledges to carry out the resolutions passed, to wit: Elders N. Bowen, and J. W. Blythe.

22. Agreed to allow the Agents $20, per month.

23. Selected a Board of Managers, viz: J. Ashworth, J. B. Ward, J. Osborne, J. R. Allen, and J. H. Allen.

24. Agreed to pay Eld Jas. Blythe $13 to print 400 copies of these minutes, and the Clerk superintend the printing and distribution of the same, retaining the balance of the funds on hand for his services.

25. Read and approved the Minutes.

26. Resolved, That our thanks be tendered to the neighborhood for their hospitality during the Session of this body.

27 By motion adjourned to meet again at the time and place before named. Prayer by the Moderator.

JAMES BLYTHE, *Mod.*
Hendersonville N. C.

J. H. ALLEN. *Clerk.*
Hendersonville, N. C.

Education.

Your Committee are at a loss to know what to say on this important subject, but we do think the time has come when we all should look around, and see if we cannot do something to raise the standard of education in our own bounds; to elevate the mental and moral part of man over that of the physical. We think we should go to work in good earnest, in concert with our brethren in adjoin-

ing counties, if we can not build up a school in our own midst, patronize those who have been more faithful than we, of our own denomination.

The mental and moral man must be raised before we can take a stand with our brethren abroad, or attain to that point which is due us as rational and accountable beings to God.

We beg to recommend the French Broad Institute to the consideration and patronage of the body.

Respectfully submitted.

N. P. CORN, Chm'n.

Sabbath Schools.

Your Committee rejoice to know that every church but one or two, in this Association, are now blessed with a Sunday School, conducted on the plan of the American S. S. Union. But, brethren, this is not enough. These schools to be blessed, and rendered a blessing, need the talent, the energy and the zeal of the entire church. Whilst we rejoice to see a greatly increased Sunday School spirit in our churches, yet we fear much improvement is yet needed, before this institution comes to be regarded as it should be by all Christians, and especially Christian parents.

We believe it the duty of all, old and young, to participate in this blessed work. Whilst we need the energy and zeal of youth, we also need the wisdom, piety and experience of age. But it is a lamentable fact, that parents generally seem to feel their responsibility ends, when the school is organized and the library procured. They seldom accompany their children to the Sunday School, or aid them in the preparation of their scripture lessons, and as seldom, we fear, in their morning and evening devotions, invoke the blessing of God on those to whom they have intrusted in a great degree, the spiritual instruction of their children; and when called upon to give of their abundance to improve their library, do it so grudgingly, we might think they felt it was money lost.

Brethren, this is all wrong: The labor and means you bestow to render your S. School more efficient, are not deeds of charity, but an investment which will return to you a hundred fold. This institution has been blessed indeed of God. The instructions of the Sabbath, followed up through the week by the reading of publications from the library, imbued with the most deep-toned piety, have in thousands of cases, resulted in leading precious souls to the Lord Jesus Christ their Savior. Many efficient churches owe their origin to the Sunday School, and hence we regard it as a means for the prosperity of our beloved Zion, second to none.

We recommend that your S. Schools all remain as they now are, auxiliary to the American Sunday School Union—that your libraries be of their publications, and the doctrines taught in the schools, be such as shall cultivate a deep-toned piety, and yet not interfere with the belief of any body of Evangelical Christians.

We also recommend that each church should annually send to the Association a report of their school, giving the number of teachers and pupils, the number of volumes in their library, and also state whether their school be sectarian, or connected with the American S. S. Union.

Brethren, in view of the worth of the immortal soul, the vast responsibility as christians and christian parents—stewards of the Lord—and of the great benefit S. Schools have conferred on millions of our race; yea in many instances on *your own* chidren and the youth of your neighborhoods.—come up to this work. Let no hand be idle; no heart cold,—no purse reluctant. Ye who have been blessed by this institution, ye who have rejoiced in seeing your own beloved ones turning to Christ have mercy on those who are yet unenlightened by the truth, and labor and pray to make the Sunday School a like blessing to them.

Respectfully submitted.

JNO. B. MARSH, Chm'n,

Periodicals.

Your Committee submit the following. We are unquestionably apprised of our duties as a denomination, at this enlightened age, as regards recommending sound moral reading next in point of intrinsic value to the Bible. Let us exert our talents in this age of books to be instrumental in putting good ones, as well as such periodicals, in the hands of our children and others over whom we exert an influence. We have abundant evidence to prove that good does result from such reading.

We refer to the following books and papers as samples of such as we recommend, hoping the denomination will notice them; Orchard's History of Foreign Baptists, Baptist Manual, Mell on Baptism and Theodosia Earnest; papers, the Carolina Baptist, Tenn., Baptist, Southern Baptist, and the Home and Foreign Journal, edited by good and sound brethren.

The first named paper published at Hendersonville, in our own State and midst, we do hope will meet with a hearty reception by every baptist family West of the Ridge in North Carolina.

Respectfully submitted.

J. H. ALLEN, Chm'n.

On Foreign Missions.

The preaching to the ignorant [illegible] persons, of [illegible] is set forth in the Bible as the [illegible] mission, too, in which angels will [illegible] parting words, "Go ye therefore [illegible] gospel to every creature," yet [illegible] of love and meaning. They are [illegible] shall one who has experienced the [illegible] hold it from those who are [illegible] and superstition? those who sit in the region and shadow of death? With the wail of six hundred and twenty two millions of souls, who have no sort of christian instruction, constantly ringing in the ears of God's people, will they be unmoved and inactive?—A few more fleeting days and all this numerous host will sink into eternity's *wild, deep* gulf—Sink? yes, sink to rise no more! What a thought!! And will Christians sleep while millions of souls die? "Is there no balm in Gilead? is there no physician there?" Why, then, is not the health of the daughter of my people recovered.—Ah! Christ has died; His blood is a sovereign balm for every wound.

He is the great physician of souls; but "How, then, shall they call on him whom they have not heard? and how shall they hear without a preacher?" and how shall he preach except he be sent?

Christian, have you no prayers to offer to God, that he would send forth more laborers into the vineyard? Have you no means to give for printing Bibles and sustaining ministers?

We report to our Association from year to year, on Foreign Missions, by means of ink and paper—let us send up a report this year to heaven in the shape of humble prayers and efficient deeds.

Respectfully submitted.

N. BOWEN, Chm'n.

Home Missions.

Your Committee on this subject beg leave to submit the following report:

Looking at the limited number of ministers in our body, and the great destitution in some of our churches and different neighborhoods in the surrounding country, do recommend to the Association the great necessity of providing some means and plan to lay this before the several churches of the body, asking their co-operation in carrying it out—say appoint agents to ride in our bounds, visit the churches, take up collections, and procure pledges to carry on Missionary labor. Also, select a board of managers who shall take charge of the funds and apply them as directed.

Respectfully submitted.

T. GUISE, Chm'n.

Domestic and Indian Missions.

Your Committee on Domestic and Indian Missions, report the following:

DEAR BRETHREN:—We believe it necessary to distinguish between Domestic and Home, as well as Foreign Missions, in their operations.

The Domestic and Indian Missions of the Southern Baptist Convention—a convention organized at Richmond, Va., June 1846—are carried on by the Board at Marion, Ala. The Board of this department is expected to supply the destitute places, towns and cities in the South and South-west. Also the different tribes of Indians—since that department has been transferred—with a preached gospel, according to the means placed in hands of the Board; and in order to awaken us to a sense of our duty to contribute to this heaven devised plan, for the furtherance of the gospel of Christ, which is "the power of God unto salvation." We have but to turn our minds to the different fields of destitution in our own beloved land. First, we will call your attention to the Chinese Mission in California, and in doing this we would remark that in days past, many brethren excused themselves for not contributing to send the gospel to heathen lands; alledging as a reason, "We have many heathens among us to supply with the word of life." The Lord in his providence has met this objection, by sending thousands from heathen China to the gold regions of California, and with them they have brought and attempted to set up on the shores of America, in the beautiful city of Sacramento, and elsewhere, their idolatrous religion. But we are happy to know that J. L. Shuck and Ah Moag, at Sacramento, Rev. C. N. Wertz and E. J. Willis are doing great good, both for the Chinese and our own people. Many are throwing down their idols and embracing the doctrin s of Christ, and though a few days ago their minds were shrouded in heathenish darkness, the light of truth has shined on their pathway, and they are now rejoicing "in hope of the glory of God."

Dear brethren, this is an interesting field, containing nearly 100,000 square miles. Its vast resources of mineral wealth has already attracted and will

continue to attract an immense population. Our beloved brother Shook who has spent the better part of his eventful life in a heathen land, should receive a liberal share of our prayers and means, to support him in this interesting field of labor.

We also call your attention to the different tribes of Indians. Though circumstances made it necessary that they should be removed from their old hunting grounds, that God had placed them in before the white man had trod the soil; made sacred to them by the sepulchres of their fathers; yet we rejoice to know, that if we, as christians, discharge our duty, we can point the minds of the red men of the forest to a better home in heaven.

Then, brethren, while we plow the graves of their fathers, and God in his kindness gives us a rich harvest from this fertile soil to supply us with food for both man and beast, will we withhold from the red man the bread of life? Many of them, through the instrumentality of our faithful missionaries, are now rejoicing as "kings and priests unto God."

Dear brethren, all the destitute in the South-west claims our attention, owing to the influx of foreigners. The best parts of our country are now being bought up and settled by Roman Catholics, whose principles and teachings are both dangerous and pernicious, being contrary to the doctrines of the Bible, and the institutions of our Republic.

Believing the Baptists, the only people who are not disqualfied to contend against Romanism, by receiving its traditions,—would make this appear to our brethren, and ask: Will you suffer the doctrines of our holy religion trampled under foot of anti-christ, without making an effort, when we have the means to defend the doctrines of the Bible? for we are commanded to "keep the ordinances as they were delivered unto us."

We now come to our own beloved State: and, brethren, from our own observations we know there are many persons in N. C. who never heard the gospel of Christ. Ah! Brethren, will the Baptists of N. C., not awake to a view of their responsibility? We have the means that we spend for self-indulgence, that we could and ought to supply all the dark places of our land with the gospel tidings. According to our missionary journal, "the Board has under operation one hundred and ten missionaries, in the slave States, California, Kansas, and the Indian Territories. They have supplied more than three hundred churches, and stations, with a preached gospel, delivered over 8,000 discourses, made 8,500 visits to families for religious instructions and prayer, held 5,000 meetings for prayer and other devotional exercises, been instrumental in the conversion of 2,000 souls, of whom 1,325 have been baptized; 4,00 added by letter and restoration. They report an aggregate of 9,000 members— 133 Sabbath Schools; 3,600 pupils; 475 teachers; 141 converts among pupils and teachers the organization of 20 churches; the ordination 28 ministers, and 32 deacons; the completion of 25 church edifices, and the commencement of 19 others; traveled 70,000 miles. A large number of the reports have not been received, consequently, this report does not embrace all the labor done during the year."

We would advise the pastors in this Association at an early day, to lay this matter before their churches, and adopt some regular and systematic plan to aid in this good work.

Respectfully submitted,

L. M. BERRY, Chm'n.

"Cardinal Baptist Office,"

Hendersonville, N. C.

STATISTICAL TABLE.

CHURCHES.	POST OFFICES.	BY WHOM SUPPLIED.	NO. OF DELEGATES.	DELEGATES' NAMES.									
Cane Creek,	Fairview,	N. Bowen,	1	J Ashworth, A Gallmore, J A Whitaker, A H Pinkert'n	32	0	3	20	4	0	142	2	57
Ebenezer,	Henders'nville	"	3	H W Patterson, N P Corn, J B Allen, D C Allen, J H	1	10	0	3	1	1	78	1	75
Mountain Page	Flat Rock,	J. Blythe,	2	J. B. Ward, J. L. Stewart, - - - [Allen,	22	1	2	8	8	1	132	1	50
F. Friendship,	Tryon,			T. Bradley, T. Guise, - - - -	1	1	0	0	0	0	33	1	40
Liberty,	Edneyville,	R. Pinner,	4	J. M. Justice, A. Merrell, - - -	13	0	0	22	0	0	47	1	15
Mud Creek,	Henders'nville	J. Blythe,	3	L. Fullam, A. Shepherd, R. Jones, - -	1	2	0	5	2	1	95	2	35
Henders'nville	"	N. Bowen,	2	N. Bowen, J. Blythe, S. Morgan, S. Waldrop,	1	3	0	1	1	1	66	2	85
Gash's Creek,		E. K. Blanton,	2	S. M. Reed, J. Reed, - - - -	6	4	0	0	0	0	32	1	30
Little River,	Calhoun,	J. Blythe,	1	J. Osborn, R. P. Kilpatrick, - - -	6	2	0	1	1	1	116	1	70
					83	32	5	60	17	5	741	16	57

Report on Temperance.

Your Committee beg leave submit the following: Dear brethren, the cause of temperance is a cause that claims the attention of every christian, and every one should do something for the advancement of that cause. We are much gratified to know the churches in our country are generally awake on this important subject, doing all they can to put down the practice of dram drinking amongst their members. We would advise them to go on in this good work until drunkenness shall have to bid a final adieu to our happy land. Much has been done by moral suasion, and much remains yet undone, to be accomplished in some way. We think it a duty enjoined on every minister of the Gospel to warn his churches on this subject and every member should promote the cause by precept and example. We as members of Christs church, should look well to the example we set before others, knowing for the same we must give an account at the bar of Almighty God.

Respectfully submitted,

J. M. JUSTICE, Chm'n.

MINUTES

OF THE

TWENTY-FIRST ANNIVERSARY

OF THE

SALEM ASSOCIATION,

CONVENED WITH THE

SALEM BAPTIST CHURCH,

HENDERSON COUNTY, N. C.

AUGUST, 5, 7, 8 AND 9,

1858.

"The Carolina Baptist Office,"

Hendersonville, N. C.

1858

The Association met according to adjournment. The introductory sermon was delivered by Eld. E. Morgan, Matt. 16: 18.

After 30 minutes recess the delegates were called together at the stand, by the Moderator pro tem, (Eld. T. Stradley) and J. H. Allen Secretary pro tem.

1. Called for and read Letters from 22 Churches, and minuted the delegates names.

2. Invited sister Churches to unite with this body—accepted Hooper's Creek, and the delegates took their seats.

3. Elected Elder T. Stradley, *Moderator*, and J. H. Allen, *Clerk*.

4. Appointed the following committee on preaching.—D. Garron, J. Souther, J. Garron, and W. Garron.

5. Called for and received the following correspondence, from

Tuckasiege.—Bros. R. H. Moody, D. V. M'Cracken, and W. Plement.

Green River.—Brethren J. Wilkey, and W. Logan.

Union.—Brethren M. B. Lance, J. H. Justice, and W. C. Berry.

Further correspondence laid on the table until morning.

6. Selected the following committee to arrange business for the future action of the body, to wit:

Bros. N. Bowen, J. M. Bryan, R. H. Moody, D. V. M'Cracken, and D. Garron, with the officers of the Association.

7. Adjourned until 9 1-2 o'clock, A. M., Saturday.

Prayer was offered by bro. J. M. Bryan.

SATURDAY.

Met according to adjournment. Prayer by bro. L. M. Berry.

8. Called Roll of Delegates.

9. Received the report of the arranging committee, and discharged them.

10 Read Rules of Decorum.

1858

11. Selected the following committees to report during the sitting of the body :

On Finance.—W. Akins and B. F. Akins.

On Sabbath Schools.—T. A. Allen, W. Porter, and J. H. Stradley.

On Temperance.—N. Bowen, T. B. Justice, and D. Garron.

On Periodicals.—J. M Bryan, and R. Pinner.

On Foreign Missions.—L. M. Berry, and N. P. Corn.

On Home Missions.—J. H. Allen, and E. Morgan.

On Education.—R H. Moody, and J. Blythe.

On Correspondence.—D. C. Allen, G. W. Underwood, and A. Merrell.

On Re-districting Association.—J. Blythe, N. P. Corn, and J. King, Sr.

On Domestic and Indian Missions.—L. M. Berry, and J. H. Whitaker.

12. Agreed to hold the next session of this Association at Beres M. H., Buncombe county, N. C., 9 miles N. E. of Asheville, commencing Friday before the 2nd Sabbath in September, 1859.

13. Selected to preach the introductory sermon, Eld. N. Bowen, alternate, Eld. J. Blythe.

14. Eld. T. B. Justice, from Broad River Association, was invited and welcomed to a seat by the Moderator.

15. On motion, the following resolution passed :

Resolved, That we are willing, in future, to correspond with all surrounding Associations that have [illegible] to accede to the advice given by the Committee, in session at Hendersonville, in 1857, which was particularly requested [illegible] by the denomination in this hill country, to the end that [illegible] might be brought about with the Baptists.

The body took recess one hour.

Prayer by Elder J. Blythe.

1853

AFTERNOON SESSION.

Brother J. B. Marsh opened by prayer.

16. Elder J. B. Marsh, S. S. Agent, was invited to a seat by the Moderator.

17. The subject of locating a Female College, in the bounds of the Western Convention, was taken up and discussed at considerable length, by Elds. L. M. Berry, Bowen, and Marsh; all agreeing that Hendersonville, in Henderson county, is the most suitable place, and the best adapted in many respects, to locate a College of this character. Subscriptions were then taken for that location, amounting to near $900.

18. Selected to preach on Sabbath in the order of their names —the 2nd sermon to be on missions—Elds. Marsh, Moody, and Bowen.

Adjourned until 9 o'clock, A. M., Monday.

Eld. W. C. Berry closed by prayer.

SABBATH.

The services of the day were conducted as before named, to a very large audience. After the missionary sermon, a collection was taken up amounting to $30,00.

1858

MONDAY.

Met pursuant to adjournment. Opened with prayer by Elder J. W. Blythe.

19. Invited and received Eld. J. W. Blythe, a messenger from the Union Association.

20. Elder Parham was invited to a seat, as a visiting brother from the Newfound Association.

21. Called roll of delegates and marked absentees.

22. Appointed the following committees to report at the next Association, in 1859.

On Temperance.—B. F. Akins, W. Akins, J. H. Kennemore.

" *Sunday Schools.*—T. A. Allen, D. C. Allen, and J. King, Sr.

" *Periodicals.*—J. Blythe, J. R. Allen, and N. P. Corn.

" *Foreign Missions.*—N. Bowen and A. Merrell,

" *Home Missions.*—J. M. Bryan, and W. Henry.

" *Education.*—J. H. Allen, and E. K. Blanton.

23. Read and adopted the reports of the committees and discharged them. (See Reports.)

24. Agreed to propose correspondence with the following Associations:

Tyger River, Twelve Mile, Enoree, French Broad, and Newfound.

25. The following catalogue shows the messengers appointed to the various Associations:

To Green River.—Elds. L. M. Berry, and E. K. Blanton.

" *Union.*—Elders J. Blythe, [illegible] Bradley, W. Mines, N. [illegible]en, J. Evans, J. M. Bryan, and Bros. J. R. Allen, T. A. Allen.

" *Tuckasiege.*—Elders N. Bowen, N. P. Corn, and E. Morgan.

" *Tyger River.*—Elders L. M. Berry, J. Blythe, and Bros T. A. Allen, W. D. Justice.

" *Twelve Mile.*—Bros B. F. Akins, W. Akins, J. Kennemore.

" *Enoree.*—Elders N. Bowen, J. M. Bryan, and Bros. A. Heatherly, L. Fullam.

1858

" *Newfound.*—Elders T. Stradley, N. Bowen, J. Blythe, L. M. Berry, and Bro. J. H. Allen.

" *French Broad.*—Elder L. M. Berry.

26. The following delegates were appointed to the Western Convention, to meet at Taylorsville; to wit:

Bros. J. B. Marsh, L. M. Berry, N. P. Corn, J. H. Allen, A. Merrell, J. Evans, J. King, Sr., and J. R. Allen.

27. By order of the Association, the funds collected on Sabbath will be divided equally between Home & Foreign Missions, and to discharge the debt incurred by our beneficiaries at Wake Forest College.

RESOLUTIONS.

1st. *Resolved*, That we recommend the churches of this Association to appoint the 1st Monday night in each and every month, for a monthly concert of prayer for Missions, and contribute to that enterprise according to their means.

2nd. *Resolved*, That we recommend the Churches not to grant any member a letter of dismission to be valid longer than three months; and the following forms are recommended to be adopted:

The ——— United Baptist Church of Christ to any sister Church:

This is to certify that brother ——— is a member in full fellowship with us and when we learn by certificate that he is received into the fellowship of any sister church, is dismissed from us.

Done by order of the church.

——— *Ch. Clk.*

Date ———.

1858

7

Form of a return Certificate.

The ——— United Baptist Church of Christ to her sister ———; This is to certify that upon your Certificate, and his application, brother ———, has been received into our Church and fellowship.

Done by order of the church,

——— *Ch. Clk.*

Date ———.

3rd. Whereas the Churches of the Union Association, and Salem Association, are planted so closely together, and convenient for usefulness; Therefore,

Resolved, That we advise the bodies to consider the advantage of uniting in one effort to do good, and that we continue to have camp-meetings in each district, and change alternately the annual sittings of the Association.

4th. *Resolved*, That the Churches of this Association are requested, annually, to report on their letters the amount paid to their supply.

5th. *Resolved*, That the Clerk retain $5,00, out of the funds, and appropriate the balance to printing and distributing Minutes of this Association.

Bro. A. J. Corn paid 10 cts. for minutes.

6th. *Resolved*, That the thanks of this Association are due, and are hereby tendered to the citizens, and friends about Salem, for their kind and hospitable entertainment of the delegates and friends in attendance, at this time.

Adjourned, by order, to the time and place before named.

THOMAS STADLEY, *Mod.*

J. H. Allen, Clk.

Reports of Committees.

Finance.

Funds from the Churches to print Minutes, &c., $24 55.

B. F. AKINS, Chm'n.

1858

Sunday Schools.

We are much gratified to learn there are so many neighborhoods enjoying the blessings attendant on these institutions, and we do earnestly recommend the churches which have had schools for years, to encourage the neighboring ones to follow in train in this good work. We believe they are calculated to do as much good for the children in the various neighborhoods, as we can do in any other way. They answer an admirable end, in keeping our youths employed on the Sabbath. We think where the different religious persuasions exist in a neighborhood, the Union system is preferable to be adopted.

Respectfully submitted,

T. A. ALLEN, Chm'n.

Temperance.

Your committee beg leave to submit the following:

Strict temperance can be regarded in no other light than a christian duty, and as such shall be required by every church, of the members in her connection. The progress of temperance principles, during the twenty years just past, is cheering to every lover of virtue. This success is attributable, mainly, to the exertions of temperance organization, and the labors of the churches. But the time has come, when we must look to the churches of Christ to carry on to completion this great work. Temperance societies have lost much of their efficiency, perhaps forever; but the influence of the churches is increasing from year to year in this cause.

Your committee would recommend, therefore, that the Association advise the churces to withdraw from every member who indulges in dram-drinking, or works a distillery.

Respectfully submitted,

N. BOWEN, Chm'n.

1858

Periodicals.

That the press is a powerful instrument in the propagation of error, is an acknowledged fact. That it has been used in that channel ever since the invention of printing, and the floods of impure, low, base literature, that is spreading over our beloved country, and the evils done by them, are incalculable. And, further, the awful responsibilities resting on parents and guardians for furnishing such trash to their families, will only be revealed in the morning of eternity.

Under these considerations, who will pretend to deny that it is the imperative duty of us as Baptists, and christians, to furnish our families with a wholesome literature that has for its object the glory of our heavenly Father, the promotion of His kingdom, and the bringing of lost sinners to the knowledge of the truth, as it is in Jesus. It is evident that we have access to such a literature. We would recommend as such to the patronage of our brethren in this Association, the "Tennessee Baptist," the "Biblical Recorder," the "Southern Baptist," the "Christian Index," the "Home & Foreign Journal," and the "Carolina Baptist," as given to accomplish the end proposed.

As we anticipate a Female College at Hendersonville, we would particularly recommend the "Carolina Baptist," published in our midst, to the denomination and friends, as an organ of communication for this institution, and a safe journal to place in the hands of our daughters while at school.

All of which is respectfully submitted,

J. M. LEMAN, Chm'n.

Foreign Missions.

Your committee on which was referred the subject of Foreign Missions, report as follows:

Dear Brethren:—While we have, for years past, seen and acknowledged the moral condition of the world, which calls for a speedy, faithful effort, on the part of God's people to give them the gospel which is the power of God unto salvation, to all that believe. We have done comparatively little; then it is not enough, brethren, to send to hear and write reports, and then withhold our prayers and contributions; but while we have so many good brethren in the destitute fields, preaching Jesus, we will sustain them by our prayers, and our means. In order to more effectually accomplish this object we would recommend a regular estimate plan, which can be attended to at the monthly concert of prayer.—We would advise our ministers to establish, in the churches, a regular concert of prayer, at which time every member can contribute, and accompany this contribution with prayer.

Respectfully submitted,

L. M. BERRY, Chm'n

Education.

Your committee beg leave to submit the following report:

We deem it unnecessary to undertake to prove the importance of Education, for all are satisfied that the proper training of the mind is of vast importance, and deep interest, and ought to demand our deepest thoughts, and most zealous and untiring efforts. We have great reason to praise God, that there is at present, a general interest manifested on this subject. Hitherto, the education of our sons has seemed to be the great object; but blessed be the God of truth, who has aroused many of our people to action on the subject of female education. While the just claims of the noblest part of our race are properly considered and attended to, we shall still increase in prosperity and happiness.

In many portions of our favored country, female education is attended to with such interest as to be admired by all noble minded, and well informed persons. Let the gigantic minded females of our mountains be cultivated and embellished with education, and they will exercise an influence upon the morals and interests of our people, that can come from no other source. Thus considering, we cannot forbear recommending our beloved brethren to take fast hold upon the anticipated Female College, that is shortly to built up and established,—as we hope, at Hendersonville,—and may the God of all grace add his blessings to your efforts, is our humble prayer.

R. H. MOODY, Chm'n.

Home Missions.

Your committee fear they are too imperfectly posted up on the labors of our Missionaries engaged to lay it open as its importance demands. Though we understand, the previous year, their labors have been blessed with good effect, even to the conversion of many souls, and the distribution of several copies of the Word of God.

But we do not think these labors sufficient for the wants of the people in this hill country, so lean of pastoral services. We think this benevolent branch particularly needs the fostering care and attention of the denomination. We further suggest that our ministers be requested to inquire strictly after the destitute families of the Bible, and in all such cases,—if unable to buy,—donate at the expense of the body sending them out.

Respectfully submitted,

J. H. ALLEN, Chm'n.

Domestic and Indian Missions.

Your committee to whom was referred the subject of Domestic and Indian Missions, report as follows:

Dear Brethren—... abroad, we also have done by ... known that there few years, ... ary, in the last years ... ey nothing ten mighty ... Lord against the

Brethren ... sionaries ... and forty mis. South ... all over the West ... n Territories.— ary houses, ... bund mission. Therefore, ... the present year;

Resolved, That ... for this object.

... BERRY, Chm'n.

...Meeting Association.

1. DISTRICT.—Composed of the following Churches:—Hominy, Bent Creek, Asheville, ... and Berea.
2. DIST.—Cane Creek, Hooper's ..., Liberty, Salem, Mills' River and Bethlehem.
3. DIST.—Mt. Pegg, Foreman's Fri..., Mud Creek, Antioch, Hendersonville, and Ebenezer.
4. DIST.—East Fork, Cathey's Creek, ... River, Crab Creek and Beulah.

JAS. BLYTHE, Chm'n.

1858

STATISTICAL TABLE.

CHURCHES.	Post Offices.	SUPPLIES.	Sab. of Worship.	DELEGATES' NAMES.	Colored Mem.	Baptisms.	Restored.	Dismissed.	Excluded.	Dead.	Total.	Contributions.	Paid Sup'ties.
Cane Creek,	Fairview,	J. W. Blythe,	1	J Ashworth, J T Freem'n, J A Whitak'r, J B Freem'n	5	1	0	5	5	1	115	3 30	$ 00
Ebenezer,	Hendersonville,	J. Blythe,	3	J R Allen, D C Allen, T A Allen, J H Allen, N P Corn,	0	7	0	5	1	1	78	1 15	00
Mt. Page,	Flat Rock,	"	2	J. B. Ward, A. Heatherly, - - - -	2	2	0	3	2	1	127	1 55	00
F. Friendship,	Tryon,	J. W. Blythe,	4	J. Holbert, T Guice, - - - - -	6	6	0	2	1	0	45	65	00
Liberty,	Etneyville,	W. Mince,	4	W. Morrison, A. Merrell, - - - - -	1	1	0	0	0	1	48	55	00
Hendersonville,	Hendersonville,	T. B. Justice,	2	N Bowen, J Blythe, A J Gibbs, S Waldrop, W D Justice	0	0	0	6	0	0	63	1 50	00
Mud Creek,	"	T. Blythe,	4	J M Bryan L Fullam, A S Shepard, R Orr, jr. D T Corn	5	7	0	8	11	1	91	50	00
Gash's Creek,	Asheville,	J. K. Blanton,	3	J. R. Blanton, J. P. Redman, S. M. Reed, J. Reed,	7	7	0	8	0	0	33	50	00
Little River,	Calhoun,	T. Blythe,	1	J. Osborn, S. Allison, J. N. M'Call, - - -	0	4	0	2	0	7	115	1 75	00
Asheville,	Asheville,	T. Stradley,	2	T. Stradley, - - - - - - -	1	7	0	0	1	0	33	1 00	14 25
Hominy,	Turnpike,	C. B. Mingus,	1	E. Morgan, J. A. Brooks, E. Morgan, P. D. Morgan,	5	4	0	4	2	1	62	1 50	00
Bent Creek,	Sulph'r Springs	E. Morgan,	4	W. Morris, L. Jones, - - - - -	1	0	0	4	1	0	20	1 00	00
Mills' River,	Mills' River,	"	3	W. Gillespie, G. W. Underwood, - - -	2	2	0	3	0	1	21	1 30	00
East Fork,	Cherryfield,	B. Holder,	2	J. Kennemore, - - - - - -	2	3	1	1	1	0	33	1 25	00
Berea,	Swannanoa,	T. Stradley,	4	G. N. Alexander, J. H. Stradley, - -	2	0	0	3	1	0	30	1 00	32 00
Beulah,	Hendersonville,	"	1	J. Evans, J. Blythe, W. B. Henry, - -	0	6	0	1	0	1	26	60	53 00
Cathey's Creek,	Cherryfield,	B. Holder,	2	W. Akins, B F. Akins, R. Whitmire, - -	0	0	0	2	2	0	28	1 80	00
Bethlehem,	Black Mount'n,	J. Evans,	1	E. Philips, H. Gilliam, J. Ross, - - -	2	3	0	0	3	0	33	75	15 00
Antioch,	Hendersonville,			S. Cantrell, J. Case, - - - - - -	0	0	0	0	0	0	12	20	00
Crab Creek,	"	H.W.Patt'rs'n	2	R. Sentell, T. Osteen, J. Hamilton, S. Evans, -	25	6	0	0	1	1	97	1 80	00
Salem,	Shufordville,	T. Stradley,	3	J. Souther, D. Garron, G. W. Reynolds, - -	0	4	0	3	1	0	55	1 00	18 25
Hooper's Creek,	"	R. Pinner,	1	W. Mince, J. Garron, W. Garron, - - -	12	3	0	8	1	0	26	50	00
					82	71	1	70	30	12	1273	2455	192,50

1858

B. 1875
M66m

MINUTES

OF THE

TWENTY-SECOND ANNUAL SESSION,

OF THE

SALEM BAPTIST ASSOCIATION

CONVENED WITH THE

BEREA CHURCH,

BUNCOMBE COUNTY, N. C.,

SEPTEMBER 9—12.

1859.

PROCEEDINGS.

Friday, September 9.

The Association convened this day, according to adjournment last year.—The introductory sermon was delivered by Elder N. Bowen, at 11 o'clock.—Mark 10 chap. first clause 30th verse.

After a recess, (one hour) the delegates met in the Meeting House, and was called to order by the Moderator.

Prayer was led by the Moderator.

Received [illegible] letters from 24 churches, enrolled the delegates names, and minute[illegible] standing.

On motion, received the delegates (without letters) from Little River and Asheville churches.

(Several of these churches received, belonged to the Union Association before its dissolution.)

The following officers were elected for the present session of the body, to wit: Elder N. Bowen, Moderator, and J. H. Allen, Clerk.

Called for and received correspondence.—From Tuckasiege Association, Brothers L. L. Branson and J. Ammons, (with minutes.)

Suspended the reception of correspondence until to-morrow, A. M., and appointed the following committee to report on the same, to wit: Bros. Thos. Stradley, J. M. Bryan, J. A. Stradley, M. B. Lance and D. Garron.

Appointed a committe on preaching: Bros. W. Akin, W. M. Porter, and S. Whitaker.

Committee to arrange the business for the future action of the Association: Bros. J. King, Sr., B. F. Akin and J. W. Freeman, with the officers annexed.

Adjourned until candle lighting, for a night session.

Prayer by Bro. J. M. Bryan.

Night Session.

Met pursuant to adjournment. Prayer by J. M. L. Burnett.

By invitation, brother Burnette, a visiting member, took a seat with the body.

The arranging Committee reported, and was dismissed.—Read Rules of decorum.

Appointed the following commitees.

On Finance—brethren A. H. Pinkerton and D. Morgan.

" Correspondence—brethren J. Whitaker, W. Miller and B. F. Akin.

" Redistricting Association.—J. King, Sr.; T. Stradley and J. M. Bryan.

The committees appointed last year reported and were discharged (See reports) also see reports of committees of this Session.

Considered and answered a query from Union Church. Querry. How should a church act with a member that has been discharged by letter, and said member joined the Methodist society, giving the letter to them; then after the space of four or five years said member made application to rejoin the Baptist church without a letter:

Ans. As she would receive any other transgressor; i. e., by a satisfactory proof of repentance.

By invitation Eld. D. Shackleford an aged minister (a visitor) took a [illegible]

with the body: also Eld. J. A. Hargan, from the Tiger Mills Association.

The body considered the obligations on us as christians to aid in building the Meeting House, already commenced in the town of Asheville. After many warm and appropriate remarks on the subject, a subscription was taken, amounting to $180 00.

Adjourned until 8 o'clock, A. M., to-morrow. Prayer by Elder L. L. Branson.

SATURDAY.

Met pursuant to adjournment. Prayer by Elder Shackleford.

Called roll of delegates.

An invitation was still extended to and accepted by visiting brothers, to wit: E. A. Poe, from Tar River Association; also, A. J. Corn, a licentiate, took a seat.

The following committee was appointed to inquire why the churches, Cross Roads, Mt. Page and Crab Creek, do not meet us in our annual conferences, to wit: brothers J. M. Bryan, J. Hill and J. H. Holbert.

It being announced that Elder R. Patterson was present, he was invited, and took a seat with us.

The committee on correspondence reported, and was discharged.

Report:—With painful emotion and ardent desire for peace, we enter on the work assigned us, and the only hope presented for safe adjustment, is based on the following:

Resolved, That we advise the New Found Association, more fully to carry out the measures recommended by the committee at Hendersonville some time since.

The following resolution also unanimously passed the body.

Resolved, That we request the French Broad Association to accept the plan proposed by the committee at Hendersonville, designed to produce a general peace amongst the Baptists in this and the surrounding Associations.

Then resumed the invitation for correspondence, and the following accepted:

From Tuckasiege Association:—Brothers C. B. Mingus and J. R. Ammons.

Green River:—Brothers B. E. Rollins, J. A. Reel, and J. Whiteside, with minutes.

Tiger River:—Brothers S. Marchbanks and T. W. Roe.

New Found:—Brothers S. L. Sanford and J. Miller, with minutes.

Adjourned until 2 o'clock, P. M. Brother A. J. Corn led in prayer.

AFTERNOON SESSION.

Met pursuant to adjournment. Prayer by Elder R. Patterson.

On motion, the following brothers were invited and took seats:—R. H. Moody, J. W. Blythe and B. Holder.

On motion, agreed that one more column be added to the table in the minutes, to show the amounts annually contributed by each church for missionary purposes.

Agreed that the next session of this body be held with the Cathey's Creek Church, in Henderson county, 26 miles west of Hendersonville, commencing Friday before the 2d Sabbath in September, 1860.

By selection, Elder T. Stradley will preach the introductory discourse, and Elder N. Bowen, alternate.

Adjourned to meet for an evening session at early candle lighting.—Prayer was offered by brother W. Mince.

Night Session.

Met according to adjournment. Elder R. Patterson led in prayer.

Selected the following ministers to preach on Sabbath, in order as their names stand: the 2 I sermon on missions, to be followed with a collection, to wit:—R. H. Mosely, N. Bowen, E. A. Poe and J. M. L. Burnette.

Appointed the following committee to aid in the ordination of two brothers to the ministry, on Sabbath, one from Asheville Church, and the other from Berea, Elders N. Bowen, T. Stradley, C. B. Mingus and J. M. Bryan.

Appointed the following messengers to meet with corresponding bodies:

To Tiger River, J. A. Stradley, Twelve Mile, Brothers W. Aikin and S. Osteen.

French Broad, Brothers J. M. Bryan, J. R. Lance and M. B. Lance.

New Found, R. Pinner, W. M. Chastain, J. H. Brooks and J. M. Bryan.

Tuckasiege, Brothers N. [illegible], T. Stradley, R. Pinner, J. M. Bryan, W. Akin, J. King, Sr., and J. [illegible].

Green River: Brothers N. [illegible], J. M. Bryan, J. A. Stradley, D. Morgan, J. King, Sr., and J. H. [illegible].

Adjourned until 8 o'clock, A. M. Monday. Elder J. M. Bryan led in prayer.

[illegible] BANK.

The services were conducted [illegible] manner, to a respectable and [illegible], and we hope much good may grow out of it. Two [illegible] of [illegible]. Collected for missions, $30 00.

[illegible] 8 O'Clock.

Met according to adjournment. [illegible] by C. B. Mingus.

Called the roll of delegates and [illegible].

Appointed the following [illegible] Convention, to wit: N. Bowen, [illegible], W. Akin, J. H. Allen, S. [illegible].

The Association [illegible].

Repaired to the [illegible], according to arrangement, [illegible].

Resolved, That the [illegible] paid their supplies.

James B. Ward [illegible].

Resolved, That the [illegible] distributing the [illegible].

Resolved, That we [illegible] looked in general, [illegible] the Association.

Read and adopted the [illegible].

Adjourned to the time and place before named. Elder J. A. Stradley led in prayer.

N. BOWEN, Mod.

J. H. ALLEN, Sec.

REPORTS.

Redistricting the Association.

First District:—Hominy, Bent Creek, Asheville, Gash's Creek and Berea.

Second District:—Cane Creek, Hooper's Creek, Liberty, Salem, Laurel Spring, Concord, Union, Avery's Creek, Bethlehem.

Third District:—Mountain Page, Forman's Friendship, Green River, Mud Creek, Hendersonville, Ebenezer, Refuge, French Broad, Mills' River.

Fourth District:—East Fork, Cathey's Creek, Little River, Crab Creek, Bulah, Macedonia, Bethel.

T. STRADLEY, Ch'mn.

ON PERIODICALS.

In reporting on Periodicals, your committee is of the opinion that nothing aside from the preaching of the Word, is better calculated to arouse delinquent churches and individuals, to the discharge of duty, than the circulation of good religious periodicals. Baptists, in order to be informed, as it is their duty and privilege to be, must be a reading people. And, in order that our people may be furnished with good and wholesome reading, we recommend the Baptist Telescope, published at Hendersonville, as a religious paper, well calculated to supply the wants of our people in Western Carolina. We also recommend the Biblical Recorder, and the Tennessee Baptist, as able and faithful exponents of Baptist principles. To all who desire information on Foreign Missions, we recommend The Commission, The Home and Foreign Journal, published at Richmond, Va.

Respectfully submitted,

B. E. ROLLINS. Ch'mn.

SABBATH SCHOOLS.

The Sabbath School is a mighty auxiliary to the Church: on that account we deem it of the greatest importance that we keep it constantly before the churches. There our children may not only be restrained from the evils to which childhood is incident, but they may be brought under an influence which will tell for good through all their lives, whether long or short. The Sabbath School is the nursery where the young may be trained. We rejoice to say that the Sabbath School cause is now prospering in our bounds. Many of the churches have schools already established. To those who have not, we would take this opportunity to urge them to organize schools, and be no longer without this blessing. We would further urge the importance of our ministers becoming Sabbath School agents.

J. A. WHITAKER, Ch'mn.

Report on Temperance.

Your committee is under the solemn impression that much good has been done by the truly pious setting themselves against the awful destroying evil of drunkenness; but, as there is yet much evil doing, we should not cease to

cry against it, and with proper means, stir up the minds of the lovers of Christ and immortal souls, to turn their faces against the making, using and vending intoxicating drinks. We think that the churches should take the lead, and we hope the time has come, when the members of the church will forsake this most disgraceful and destroying evil, both to human happiness and immortal souls. All of which is respectfully submitted.

B. F. AKIN, Chm'n.

MISSIONS.

The subject of missions in foreign fields, is one well calculated to stir the warmest emotions of every lover of Jesus. The time has been when an argument was necessary to show Christians in this country, that God recognized the cause of missions in foreign lands. The success with which the missionary of the cross has met in China, Africa, and other foreign fields, is sufficient, we think, to convince the most infidel heart, that the necessity for such an argument, no longer exists. The great object now to be attained is, the adoption of more systematic plans among the churches generally, to carry on the noble and God-approving enterprize.

Your committee would recommend the adoption of the following resolutions:

RESOLVED, That the churches comprising this body be affectionately requested to set apart the 4th of July, 1860, for special fasting and prayer for the cause of missions in our own and foreign lands.

RESOLVED, further, that the pastors of the several churches be requested to preach a sermon on the subject of missions, at least one during the approaching associational year.

All of which is respectfully submitted.

L. A. FOX, Chm'n.

EDUCATION.

Your Committee beg leave to submit the following report:

In many portions of the earth, and we are sorry to say in some parts of our own beloved country the mass of the people in receiving their religious instruction from their priests in an unknown tongue. They have no opportunity of learning their own responsibility to their Creator, and the duties they owe him as they do. But "light is dawning on this benighted land," and intelligent men are learning that by their own deeds they shall be rewarded or condemned: and not that priest or any worldly authority shall be their salvation. But as responsible beings, they must read the Bible for themselves, and accept the offers of salvation from Christ alone, and serve Him in His own terms. How important, then, that our children be so educated and our minds so enlightened, that we may be able to read and receive the word of life, but receive it into our hearts, and the better understand we may the better assist our guides in leading others out of this labyrinth of error and sin. That this should be the object in establishing institutions, and establishing schools for our children, we need not remind us then raise a loud voice in favor of education. And let us that those who are to be guided aright, that they may be enlightened and make us brighter ornaments of society, and more effective agents which our hands find to do, and which shall bless its possessor [illegible] the cause of its being.

1859

STATISTICAL TABLE.

Churches.	P.O. Offices	Supplies.	Sab. W.	Delegates' Names.	Baptist	Ref'd	Presb't	Epis'l	Meth'l	Luther'n	Total	Miles					
Hominy,	Turnpike,	C. B. Mingus,	1	W. H. Green, J. H. Brooks, J. D. Clark, - -	4	4	2	5	0	1	71	1	50	31	50	10	00
Bent Creek,	Sul. Springs,	E. Morgan,	4	W. Morris, - - - - - - - - -	4	1	0	0	0	0	25		50		37		
Asheville,	Asheville,	T. Stradley,	2	Eld. T. Stradley, A. J. Lindsay, - - - -	8	6	0	6	0	0	39		75	25	00	10	00
Gash's Creek,	"	J. A. & T. Strad.	4	J. Reed, S. M. Reed, A. M. Shroat, - - - -	0	0	0	7	1	0	53	1	50	1	50		00
Berea.	Swannanoa.	T. Stradley,	4	J. A. Stradley, J. H. Stradley, G. N. Alexander, -	0	0	0	0	0	0	30	1	00	0	00	10	25
Cane Creek,	[illegible]	[illegible]	1	J. Ashworth, J. T. Freeman, J. Whitaker, A. H. Pinkerton	17	1	2	6	10		142	1	85		00		00
[illegible]	[illegible]	[illegible]	1	W. Mincc, James Garron, - - - - - -	0	1	0	2	1	0	21		40		00		00
L. Valley,	[illegible]	N. J. Cook,	1	W. Justice, A. Merrell, - - - - - -	0	0	0	3	1	0	53		75		00		00
Salem,	[illegible]ville,	T. Stradley,	2	P. Garron, James Taylor, - - - - -	0	0	1	3	0	0	51	1	70	22	50	6	00
[illegible] Spring,	Stony Mountain,	W. Logan,	2	H. Gilliam, J. W. Freeman, - - - - -	0	0	0	0	6	0	92		50		00		00
[illegible],	Shufordville,	J. J. Sparks,	2	M. Shroat, H. Watson, - - - - - -	0	0	0	0	3	0	41		40		00	3	00
Union,	Shufordville,		0	M. A. Lance, J. L. Murray, - - - - -	0	0	0	16	0	1	49		45		00		00
Avery's Creek,	Avery's Creek,		3	R. Pinner, J. R. Lance, - - - - - -	0	0	0	12	0	0	65		85	3	15	2	75
Bethlehem,	Bl'k Mountain,	W. Logan,	1	J. Ross, - - - - - - - - - -	0	0	0	8	0	1	19		60		00		00
Mount'n Page,			0	- - - - - - - - - -	0	0	0	0	0	0	15		00		00		00
F. Friendship,	Tryon,	W. M. Lankf'rd	4	J. Holbert, Licentiate, - - - - -	3	4	0	3	1	0	48		60		00		00
Green River,	Green River,	J. M. Bryan,	1	- - - - - - - - - -	0	0	0	3	2	1	45		65		00		00
Mud Creek,	Hendersonv'le,	J. M. Bryan,	0	J. M. Bryan, - - - - - - - -	0	3	1	7	1	1	88	1	20		00		00
Hendersonv'le	"	J. Blythe,	2	W. A. G. Brown, J. H. Allen, N. Bowen, - -	3	11	1	6	0	0	76	2	25	100		15	00
Ebenezer,	"	J. Blythe,	3	G. Henderson, - - - - - - - -	9	6	1	12	0	1	81	1	00	20	45		00
Refuge,	Blue Ridge.	J. Blythe,	1	J. Hill, - - - - - - - - - -	23	6	3	2	1	1	158	1	15		00		00
French Broad,	Hendersonv'le,	J. J. Sparks,	1	J. King, Sr., M. B. Lance, D. Morgan, - -	0	0	1	1	0	0	28	1	10		00		00
Mills' River.	Mills' River,	E. Morgan,	3	L. Sitton, S. Whitaker, - - - - - -	1	0	0	3	4	1	49	1	45		00	5	80
East Fork,	Cherryfield,	B. Holder,	0	J. A. Bagwell, - - - - - - - -	0	0	0	0	0	0	33	1	00		00		00
Cathey's Cre'k	"	Chast'n & Hold.	3	J. M. Duckworth, B. F. Akin, W. Akin, D. H. Garron,	1	16	1	7	3	0	73	1	95		00		00
Little River,	Calhoun,	H. W. Patt'rson	1	J. M. Allison, - - - - - - - - -	0	0	0	0	0	0	16	1	55		00		00
Crab Creek,			0	- - - - - - - - - -	0	0	0	0	0	0	15		60		00		00
Bulah,	Bowman's Bl'f,	T. Stradley,	2	S. Ostenn, J. U. Orr, W. B. Henry. - - -	2	6	0	0	0	0	31	1	75	50	00		00
Macedonia,			0	- - - - - - - - - -	0	0	0	0	0	0	00		00		00		00
Bethel.			0	- - - - - - - - - -	0	0	0	0	0	0	00		00		00		00
					52	65	13	106	30	11	1775	2	50	9	00	86	10

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MINUTES

OF THE

TWENTY-THIRD ANNUAL SESSION

OF THE

SALEM BAPTIST ASSOCIATION,

HELD WITH THE

CATHEY'S CREEK CHURCH,

HENDERSON COUNTY, N. C.,

SEPTEMBER 7—1[illegible], 1880.

Hendersonville, N. C.

"PRESAGE" PRINT.

1880.

MINUTES.

Friday, September 7, 1860.

The Salem Association convened this day with the Cathey's Creek Church, Henderson county, N. C.

1. The introductory discourse was delivered by Elder T. Stradley, from Rev. xxii: 1—9.

2. After an interval of 30 minutes, the delegates assembled in the Meeting House. Prayer was offered by Elder N. Bowen.

3. The Association was called to order by the Moderator.

4. Received and read letters, and minuted the statistics from 31 churches, and received the delegates from 3 churches without letters.

5. Elected Elder Jas. Blythe, Moderator, and J. H. Allen, Clerk.

6. Gave an opportunity for other churches to unite with this body, and received Pleasant Grove, (a newly constituted church, being found orthodox.)

7. Agreed that the same order of business be pursued as last year.

8. Called for and received the following correspondence:—

Newfound Association.—Brothers J. Parham and L. M. Miles.

Tuckasiege Association.—Brother T. Henson.

Tyger River Association.—Brothers O. Barrette, S. T. Dill, T. W. Rowe and O. P. Phillips.

Enoree Association.—Brother B. Holder.

9.—Appointed Committees.

On Preaching.—The Deacons of this Church, and brothers J. H. Stradley, J. Ashworth and M. Owsley.

10.—On Finance.—A. M. Hawkins, J. H. Duckworth and D. C. Allen.

11.—By motion, agreed to have no committees appointed to report on the subjects of Temperance, Periodicals and Missions, Home and Foreign, this year.

12. By invitation, Elder J. King, from the Twelve Mile Association, took a seat with the body as a visiting brother.

13. By motion, adjourned until 9 o'clock, A. M., to-morrow.

SATURDAY, 8.

Met pursuant to adjournment. The Moderator led in prayer.

14. Called the roll of delegates, and marked the absentees.

15. Read the Rules of Decorum.

16. Received from the Green River Association, Brothers J. R. Bowman and E. Allison, their corresponding messengers.

17. Elder A. J. Corn was received as a visiting brother from the Hiwassee Association.

18. By appointment, the next meeting of this Association will be held with the Mills' River Church, Henderson county, 12 miles N. West from Hendersonville, commencing on Friday before the 2nd Sabbath in September, 1861.

19. Elected Elder N. Bowen, to preach the introductory sermon, and Elder J. Blythe, alternate.

20. Appointed correspondence to

Tuckasiege Association—Brothers M. Mason, J. Blythe. N. Bowen, and T. Stradley.

Twelve Mile Association.—Brothers J. H. Duckworth and M. Mason.

Tyger River Association.—S. K. Stansill, W. C. Berry, Thos. Stradley, A. M. Hawkins, J. M. Justice and J. H. Allen.

Green River Association.—J. Holbert, J. B. Ward, A. J. Gibbs, E. Allison, E. Anderson and J. Kuykendall.

New Found Association.—Brothers J. Pinner, W. C. Berry, J. C. Israel, M. B. Lance N. Bowen and J. Blythe.

French Broad Association.—W. Lankford, J. R. Pinner, J. H. Duckworth, J. M. Bryan and W. C. Berry.

21. The committee on Finance reports $34 65, and were discharged.

22. Elected the following to preach on Sabbath, in the order as their names stand, (the second sermon to be on the subject of Missions) Elders B. Holder N. Bowen and T. Henson.

23. The committee appointed last year to inquire why certain churches did not represent themselves in the Association, reported, and was discharged.

24. Resolutions passed by the body.

1.—*On Ardent Spirits:*—We believe the distillation, vending and drinking of ardent spirits, (except for medicinal and mechanical purposes) to be incompatible with the word of God, and, in their effects, deleterious to the peace and prosperity of the church.

Resolved, therefore, That we, as an Association, will not knowingly, receive or retain any church, as a constituent member of this body, that holds members in fellowship, who live in violation of this preamble and resolution.

By motion, agreed to record the vote on this resolution:

AYES.	AYES.
Williams Green,	L. Sitton,
L. Young,	M. Ownby,
A. J. Jenkins,	S. Whitaker,
T. Stradley,	T. W. Bagwell,
R. Taylor,	J. R. Gillaspie,
J. Ashworth,	J. H. Duckworth,
W. Lankford,	S. Morgan,
A. H. Pinkerton,	M. Mason,
J. R. Baldwin,	W. Lyon,
J. L. Whitaker,	J. Osborne,
A. W. Lyday,	J. Poole,
R. Pinner,	S. Allison,
J. C. Israel,	S. Evans,
G. R. Morgan,	[illegible]
N. Souther,	[illegible]
A. Heatherly,	[illegible]
J. B. Ward,	[illegible]
J. L. Stewart,	[illegible]
J. Guice,	[illegible]
J. A. Hart,	[illegible]
H. K. Pace,	[illegible]
J. M. Bryan,	[illegible]
L. Fullam,	[illegible]
J. Blythe,	W. Dunn,
N. Bowen,	[illegible]
J. H. Allen,	[illegible]
D. Stradley,	[illegible]
A. M. Hawkins,	[illegible]
S. K. Stansill,	G. W. Mace,
J. M. Justice,	E. Anderson,

AYES.	AYES,
N. P. Corn,	W. C. Berry,
T. P. Patterson,	John Blythe,
W. D. Justus,	B. O. Blythe,
J. F. Taylor,	H. Warson.
J. A. Staton,	
M. B. Lance,	NOES.
S. M. King,	
B. King,	John Holbert,
J. H. Stradley,	D. C. Allen.

By request, prayer was offered by Elder W. C. Berry. Recess was had for three quarters of an hour.

AFTERNOON SESSION.

2.—*Resolved*, That it will meet the hearty approbation of the Association, for the several churches in the body, to endorse and carry out the above preamble and resolution, and make a report of the same on their letters to the next annual session of the body.

3.—WHEREAS, There is very much distress abounding round about and within the city of our God, occasioned by false watchmen disgracing their high and honorable station, condescending to various appearances of evil, by which our cause is and will be considered unworthy the favor of God and all good men. While we wink at such conduct, calculated to furnish the daring Infidel with the most plausible and powerful arguments that he can find against Immanuel Jesus, who came to save his people from their sins, and not in their sins,

Resolved, therefore, That we earnestly beg the churches composing this Association, to drop any and every such character, reminding them, that God only calls men of good report without, to the ministry. We further offer it as a matured conviction, that a church had better be without a pastor, than to countenance one whose conduct does not comport with his preaching; and if they persist in holding on to such, they must be partakers of sin and amenable to God for the same.

4.—*Resolved*, That we recommend the churches of this Association to have nothing to do with the Graves and Howell difficulties.

5.—WHEREAS: The Western Convention has taken in hands to found a Female College at Hendersonville; and whereas, Female Education is the most successful agency in the elevation and enlightenment of any people,

Resolved, therefore, That we regard the aforesaid enterprise, as the most grand and important scheme now before our people, and one eminently worthy the prayers and contributions of every Baptist and friend of Education.

6.—WHEREAS, A lamentation prevails in our Associational districts for want of ministerial aid, and through this deficiency, weak churches are kept so.

Resolved, therefore, That we affectionately request the churches of this body, to unite, (where convenience will admit) one with another, and lift the standard in the most prominent point, where it will be likely to produce the most good and by no means would we encourage the planting of new churches in an accessible distance of an old one, as it might be considered bearing the appearance of opposition.

7.—WHEREAS, There is a great need of funds in the treasury of the Lord, especially in the Home Mission department.

Therefore, resolved, That we recommend our churches to adopt a systematic plan, (already operating well in some of our churches) i. e., each member to give [illegible] per year. The plan has delighted many; and even our poor [illegible] have prepared their offering by the time specified [illegible] to do so again.

8.—*Resolved*, That we recommend the "Southern Baptist" and the "Biblical Recorder," as [illegible] to be patronized by the denomination generally.

9.—*Resolved*, That we recommend the organization of Sabbath Schools in all the churches of the Southern Baptist Publication Society, as a suitable place [illegible] for them. Address J. J. [illegible] Charleston, S. C.

10.—*Resolved*, That this Association regards Sabbath Schools as the most successful means of imparting religious instruction to the young, and thereby preparing the rising generation for usefulness in life, happiness in death, and a glorious immortality in eternity.

11.—*Resolved*, That we request the churches to express in their letters to this body, the number of Sabbath School books in their libraries, the number of teachers and pupils in each school; and also the number of teachers and pupils who profess religion, in the course of each year.

By motion, agreed that the Moderator be allowed the privilege to grant absence to any of the members that should render a good and sufficient excuse for the same.

25. Collected by cash and subscription $49, to aid in the completion of the Meeting House at Asheville, Buncombe county, N. C.

Adjourned until 9 o'clock, A. M., Monday.

Brother J. Bowman led in prayer.

SABBATH.

Services were conducted according to arrangement, to a respectable and attentive congregation. Collected after the Missionary sermon, $35 00.

MONDAY, 10.

Met according to adjournment. Prayer was offered by the Moderator.

26. The following were appointed delegates to the next Western Convention:—Brothers J. H. Duckworth, J. Blythe, W. Lankford, M. Mason, J. Osborne, J. M. Bryan and E. Galaway.

By motion, agreed to divide the missionary funds collected on Sunday, $\frac{2}{3}$ to Home Missions, and $\frac{1}{3}$ to Foreign Missions.

The resolutions passed on to-day, have been placed with the former proceedings, for convenience.

Resolved, That we, in future, recommend our corresponding messengers to sister Associations by the Minutes of our Association; and in case the Minutes are not printed and ready for use, the Clerk will furnish a certificate of appointment.

By motion, agreed to hold a Union meeting with the Cane Creek church, to commence on Friday before the 1st Sabbath in April, 1861. The churches in the 2d District will appoint delegates to that meeting, who will determine the place where the next meeting of the body will be held in 1862. Elders J. Blythe and N. Bowen gave their names to attend the meeting.

Procured subscriptions to the amount of one hunrded and thirty dollars to the Female College at Hendersonville.

Agreed to allow the Secretary five dollars for his services in superintending the printiug and distribution of these minutes, and expend the balance of the amount in printing the same.

Resolved, That we return our hearty thanks to the neighborhood, for the kind treatment received from them during the meeting.

Adjourned to the time and place before named.

Elder W. C. Berry closed by prayer.

JAMES BLYTHE, Mod.

J. H. Allen, *Clerk.*

Ministers' names and address in the bounds of the Salem Association.

Names.	Address.		
Elder [illegible]	Hendersonville,	Henderson Co.,	N. C.
" [illegible]	"	"	"
" [illegible]	"	"	"
" [illegible]	"	"	"
" [illegible]	"	"	"
" [illegible]	Buncombe	"	"
" [illegible]	"	"	"
" [illegible]	"	"	"
" [illegible]	"	"	"
" [illegible]	"	"	"
" [illegible]	"	"	"
" [illegible]	"	"	"
Licentiate [illegible]	Hendersonville,	"	"

☞ A few items of appropriate matter, have been selected and added, to fill up the blank space. CLERK.

HOLINESS.

If it be heaven towards which we journey, it will be holiness in which we delight; for if we cannot now rejoice in having God for our portion, where is our meetness for a world in which God is to be all in all, for ever and ever?

NOBLE RESOLUTIONS.

The following preamble and resolutions were sent up to the Association on the letter from the French Broad church, which we think deserve a place in our Minutes; and we hope no member of that church will object to our course, as they are too good to be kept from the public. C.

WHEREAS, The common use of intoxicating liquors, as a beverage, has long been one of the greatest evils in the land, and has cast the foulest stains on the purity of the church, and thereby materially retarded the extension of Christianity, and prevented the salvation of many souls.

Therefore, resolved, That we, the members of the French Broad Baptist church, will not indulge in dram-drinking; and we will not make, buy, sell, give away, nor in any manner use or dispose of any intoxicating drinks, except for mechanical and medicinal purposes, and wine used in the sacrament.

Resolved, further, That we will promote temperance as much as possible in our families, among our friends and brethren, by our example and kind persuasion.

Unanimously adopted.

Heaven is a day without a cloud to darken it, and without a night to end it.

1860

HERE IS MY HEART.

"My son, give me thine heart."—Prov. 22. 26.

Here is my heart!—my God, I give it Thee;
I hear Thy call and say,
"Not to the world, my child, but unto me,"—
I hear, and will obey.
Here is love's offering to my King,
Which I, rejoicing, sacrifice I bring.
Here is my heart.

Here is my heart!—surely the gift, though poor,
My God will not despise;
Vainly and long I sought to make it pure,
To meet Thy searching eyes:
Corrupted lost in Adam's fall,
The stains of sin pollute it all.
My guilty heart!

Here is my heart!—my heart so hard before,
Now by Thy grace made meet;
Yet bruised and wearied, it can only pour
Its anguish at Thy feet;
It groans beneath the weight of sin,
It sighs salvation's joy to win.
My mourning heart!

Here is my heart!—in Christ its longings end,
Near to His cross it draws;
It says, "Thou art my portion, O my friend!
Thy blood my ransom was."
And in the Savior it has found
What blessedness and peace abound.
My trusting heart!

Here is my heart!—ah! Holy Spirit, come,
Its nature to renew,
And consecrate it wholly as Thy home,
A temple fair and true.
Teach it to love and serve Thee more,
To fear, Thee, and adore.
My cleansed heart!

1860

Here is my heart!—it trembles to draw near
The glory of Thy throne:
Give it the shining robe Thy servants wear,
Of righteousness Thine own,
Its pride and folly chase away,
And all its vanity, I pray.
My humbled heart!

Here is my heart!—teach it, O Lord, to cling
In gladness unto Thee;
And in the day of sorrow still to sing,
"Welcome, my God's decree."
Believing, all its journey through,
That Thou art wise, and just, and true.
My waiting heart!

Here is my heart!—O Friend of friends, be near
To make each tempter fly;
And when my latest foe I wait with fear,
Give me the victory!
Gladly on Thy love reposing,
Let me say, when life is closing,
Here is my heart!"

"EVIL SURMISINGS."

Let it be remembered that "charity thinketh no evil." "To the pure all things are pure."

1. We do a great wrong when we think evil of any one without the most satisfactory reasons for it.

2. We do a greater wrong when we speak our thoughts to any one save the supposed offender, and sometimes when we speak to him.

3. Even when wickedness is clearly proved, it is not a profitable theme for conversation.

4. The practice of spreading abroad our mere suspicions of others, whether we suspect them of downright wickedness or of mere imprudence, under any pretense, is mean and detestable.

Statistical Table.

	CHURCHES.	OFFICES.	SUPPLIES.	Sabbath or Worship.	Contributions for Missions.	Contributions for Supply.	Contributions for Ministerial.	Contributions for Minutes.
1st Dist.	Hominy,	Turnpike.	C. B. Mingus,	1	00	26 75	1	60
	Bent Creek,	Sulph. Springs.	H. Morgan,	4	00	6 20	1	00
	Asheville,	Asheville,	T. Stradley,	2	13 25	100 00	1	00
	Gashs' Creek,	do.	J. A. Stradley,	4	00	00		00
	Berea.	Swannanoa,	T. Stradley,	4	00	00	1	00
2nd Dist.	Cane Creek.	Fairview.	W. Lankford.	1	00	00	1	30
	Hooper's Creek,	Shufordville.	W. Mince.	1	00	00		50
	Laurel Spring,	Stone Mount'n.	W. H. Logan.	2	00	00		00
	Bethlehem.	Black Mount'n.	W. H. Logan.	2	00	00		90
	Liberty,	Edneyville,	J. W. Blythe,	4	00	9 75	1	00
	Mt. Moriah,	do.	N. P. Corn.	0	00	00	1	50
	Salem.	Shufordville,	T. Stradley,	3	00	15 50		85
	Concord,	do.	J. J. Sparks,	2	00	32 18		65
	Union,	do.	W. C. Berry,	4	00	00		00
	Avery's Creek,	Avery's Creek.	W. C. Berry,	1	00	9 13		65
3rd Dist.	Mountain Page.	Flat Rock,	S. Powell.	0	00	00	1	00
	Forman's Fried.	Tryon.	A. J. Canster,	4	00	00	1	10
	Green River.	Green River,	J. M. Bryan,	1	00	00	1	05
	Cross Roads,	Flat Rock,	A. J. Corn,	3	00	00	1	00
	Mud Creek,	Hendersonville.	J. M. Bryan,	3	00	2 00	1	50
	Antioch,	do.	G. W. Mace,	0	00	00	1	30
	Hendersonville.	do.	J. Blythe,	2	85 00	133 75	2	05
	Refuge.	Blue Ridge,	J. Blythe,	1	00	25 00	1	00
	Ebenezer.	Hendersonville.	J. Blythe,	3	00	17 80	1	45
	French Broad,	do.	N. Bowen,	1	10 00	41 00		85
	Mills' River,	Mills' River.	J. J. Sparks,	4	00	47 75	1	65
4th Dist.	Macedonia.	Cherry Field,	B. Chasteen,	4	00	00		85
	Cathey's Creek.	Cathey's Creek.	B. Chasteen,	3	00	00	1	00
	East Fork,	East Fork,	B. Chasteen,	0	00	00		85
	Bethel,	Davidsn's River.	B. Chasteen,	0	00	00		60
	Davidson's Riv	do.	H. W. Patterson,	1	00	00		95
	Little River,	Calhoun.	J. Blythe,	1	10 15	31 00	1	60
	Crab Creek.	Hendersonville.	H. W. Patterson.	2	00	00		75
	Pleasant Grove.	Bowman's Bluff.	G. W. Mace,	0	00	00		65
	Bulah.	do.	N. P. Corn,	0	00	12 00	1	00
	Willow.	do.	H. W. Patterson.	3	00	00		50
					12840	509 81		3465

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Statistical Table,---Continued.

DELEGATES.	Baptized.	Received by Letter.	Restored.	Dismissed by Letter.	Excluded.	Dead.	TOTAL.
Williams Green, L. Young,	0	3	1	1	1	0	75
A. J. Jenkins,	0	1	0	2	1	1	23
T. Stradley,	13	2	0	2	1	0	53
Not represented this year.	0	0	7	1	0	0	33
J. H. Stradley,	0	0	0	0	0	0	30
J. Ashworth, J. H. Freeman, W. Lankford, A. H. Pinkerton,	0	7	0	17	4	1	126
W. Mince, J. R. Baldwin,	0	0	1	1	1	1	19
Not represented this year.	0	0	0	0	0	0	22
E. Phillips, G. R. Morgan, N. Southey,	0	0	0	0	0	0	10
J. L. Whitaker, A. W. Lyday,	10	2	0	1	0	0	47
J. Brown, W. K. Ledbetter,	18	11	3	5	2	0	92
R. Taylor,	1	1	0	—	1	1	32
H. Warson,	0	1	1	2	0	0	41
W. C. Berry,	0	0	0	3	2	0	42
R. Pinner, J. C. Israel,	0	1	0	—	1	0	65
A. Heatherly, J. B. Ward, J. L. Stanley,	31	5	2	—	2	1	151
J. Holbert, J. Guice,	2	—	—	—	—	—	75
J. A. Heart, H. H. Pace,	—	—	0	—	—	—	20
A. J. Corn, J. M. Revis,	—	—	0	—	—	2	17
J. M. Bryan, L. Fullam,	—	—	2	—	—	—	[illegible]
D. R. Belcher, J. Kuykendall,	—	—	—	—	—	—	36
J. Blythe, N. Bowen, J. H. Allen, A. [illegible] Stansill, D. Stradley, J. M. [illegible]	—	—	—	—	—	—	14
W. D. Justus, J. F. Taylor, [illegible]	1	—	—	—	—	2	64
N. P. Corn, D. C. Allen, T. P. [illegible]	—	—	—	—	—	—	50
M. B. Lance, S. M. King, [illegible]	—	—	—	—	—	—	13
L. Sitton, M. Ownby,	—	—	—	—	—	—	55
E. Galloway, J. H. Gillespie, J. [illegible]	—	—	—	—	—	—	4
J. H. Duckworth, S. Morgan, [illegible]	—	—	—	—	—	—	71
T. W. Bagwell, J. R. Gillespie,	—	—	—	—	—	—	18
J. Hamlin, S. Wilson,	—	—	—	—	—	—	9
E. Reeves, W. Dunn,	—	—	—	—	—	—	24
J. Osborn, J. Beck, S. Allison,	—	—	—	—	—	—	13
S. Evans,	—	—	—	—	—	—	13
G. W. Mace, E. M. Anderson,	—	—	—	—	—	—	19
John Blythe, R. O. Blythe,	—	—	—	—	—	—	10
J. W. Blythe, R. Howard,	—	—	—	—	—	—	18
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

MINUTES

OF THE

TWENTY-FIFTH SESSION

OF THE

Salem Baptist Association,

CONVENED WITH THE

[illegible]

M'DOWELL COUNTY, N. C.

SEPTEMBER 12 & 13, 1891.

HENDERSON "TIMES" PRINT

HENDERSONVILLE, N. C.

1891.

1862

PROCEEDINGS.

FRIDAY, September 12, 1862.

This body convened this day according to adjournment last year, with the Bethlehem Church.

By arrangement of the delegates after assembling to-day, the Introductory discourse was delivered by Elder J. A. Stradley, from Matt. v: 14, (the brethren chosen last year being absent.)

After the sermon was over, the Association enjoyed a recess of some 20 minutes, after which it assembled in the Meeting House, and proceeded to business. As the Moderator was absent, Elder E. Morgan was selected Moderator, *pro tem*, during the organigation.

Prayer was then offered by Elder N. Bowen.

The Moderator appointed the following brethren to read letters handed in from the churches, to wit: N. Bowen and C. B. Mingus.

Read and minuted the statistics from twenty-one churches.

An invitation was extended to churches wishing to attach to this body. None was presented.

Elected Elder N. Bowen, Moderator, and brother J. H. Allen, Secretary, for the present year.

Correspondence was invited, and received from

Tuckasiege Association, Elder C. B. Mingus.

Green River " Elders J. C. Grayson, J. F. Pendergrass, and brethren J. W. Morgan, and J. Hemphill.

On invitation, Eld. Elias Dodson, a visiting brother, and an agent for army colportage, from the Bulah Association, accepted a seat with us.

The Chair selected the following committees on preaching: brethren M. Owenby, J. Ashworth, together with the supply and deacons of this church.

On Finance, brethren B. King, J. M. Justice and W. M. Porter.

By motion, adjourned until Saturday, 9 o'clock, A. M.

Brother Dodson led in prayer.

Saturday, 9, A. M.

Met, and proceeded to business.

Read, corrected and approved of the business of the previous day.

The Secretary called the roll of delegates names, and marked absentees.

Read Rules of Decorum.

Brother Poe, from the Marion Church being present, was welcomed to a seat.

By arrangement of this body the next session will be held with Hemony Church, 11 1-2 miles west of Asheville, Buncombe county, N. C., commencing Friday before the 2d Sabbath in September, 1863.

The Association selected Elder G. S. Jones to preach the commencement sermon, and Elder J. A. Stradley, his alternate.

The following gave their names to attend the next session of the following Associations:

To Tuckasiege—Elder J. A. Stradley, and brother J. D. Clark.

To New Found—Brethren J. D. Clark, J. H. Brooks and Williams Green.

To Greenville—Brethren J. M. Justice, J. H. Duckworth and E. M. Anderson.

To French Broad—Brethren E. M. Berry and S. Whitaker.

To Green River—Elders J. A. Stradley and N. Bowen.

To Twelve Mile—Elders J. W. Blythe, Elijah Allison. (The Association took the liberty to appoint the two brethren to the Twelve Mile, and hope they will attend.)

Elders N. Bowen, J. C. Grayson and E. Dodson, were selected to occupy the Stand on Sabbath, in order as their names stand; the second sermon on Missions. Also, Elder C. B. Mingus to wind up the services.

The Moderator appointed the following delegates to the next Western Convention: J. P. Morgan, A. J. Lindsay, W. B. Henry, J. Ross. J. Merrell, J. H. Allen, J. M. Justice, and W. K. Ledbetter.

By motion, agreed that one fourth of mission funds be applied to Army Colportage, and one fourth to Army Missions, and the other half to Home Missions, and half of Home Missions to Gloucester, and the other half to Marion Missions.

The committee appointed last year to visit Crab Creek and Ebenezer Churches, to ascertain their true position on the Temperance question, was called on to report. Elder N. Bowen, the only one

1862

present, submitted a favorable [illegible] report from Crab Creek, which was received by the body and the committee discharged.

Elder Bowen also stated that he was the only one of the committee present at Ebenezer at the [illegible] meeting with the Church, and therefore begged to be excused from making out a report, by offering in lieu a letter sent to him by order of said church.

By motion, said committee was excused from reporting, and discharged from further duty.

By motion, said letter from Ebenezer Church was received.

Forty minutes recess was [illegible].

[illegible]

The letter from Ebenezer [illegible] was then read over and its contents thoroughly examined [illegible] before the session of the Association, and also read [illegible] resolutions passed at a former session of the [illegible] touching said expulsion. the following resolution was [illegible]

Whereas: We have [illegible] Church has violated the [illegible] ly sets forth the Bible [illegible]

Resolved, That this Association [illegible] church.

[illegible]

The ayes were taken [illegible] ing roll of delegates. [illegible] tive. For record [illegible]

The committee [illegible] mount in Taole.

By order, brother J. A. [illegible] lorsville Institute. [illegible] institution on a permanent [illegible] After which, the [illegible]

By motion, a [illegible] Mission and Colpor[illegible] mount collected for the [illegible] $10 00.

RESOLUTIONS.

The following resolutions were offered and passed:

Resolved, That we earnestly advise every Baptist family in the bounds of this Association to take and read the Biblical Recorder, or some other Baptist periodical.

J. A. STRADLEY.

Resolved, That we recommend all our churches to have Sabbath Schools and Libraries, and with them singing and prayer meetings.

Resolved, That we recommend all our churches to observe the 4th Sunday in October, 1862, as a day of fasting and prayer for our country.

Resolved, That the Secretary retain $5 for his services out of the funds for minutes, and have as many copies of these minutes printed and distributed with the balance of the money as can be.

Resolved, That the thanks of this Association be tendered the citizens of this community for the very hospitable manner in which they have entertained this body during its present session.

J. A. STRADLEY.

Adjourned to the time and place before set forth for next year. Prayer was offered by Elder J. C. Grayson.

N. BOWEN, MODERATOR.

JNO. H. ALLEN, *Secretary*.

Sabbath Services.

Owing to sickness and rain, we had but two discourses delivered; one in the forenoon, by Elder N. Bowen, after which the collection was attended to. The amount collected seventeen dollars. Elder E. Dodson preached an interesting sermon in the afternoon. The meeting then came to a close.

CHURCHES.	P. OFFICES.	SUPPLY.	DELEGATES' NAMES.											
Hominy,	Turnpike,	E. Morgan,	[illegible]											
Asheville,	Asheville,	[illegible]	[illegible]											
Berea,	Swannanoa,	J. A. Stradley	4 W. M Porter, J. H. Creasman,†	15	3	1	0	4	3	72	2	00		00
Cane Creek,	Fair View,	W. Lankford,	1 J. A Stradley,	00	00	0	3	2	6	108	1	00		00
Bethlehem,	Elk Mounta'n	J. F. Peneg's	1 J. R. Morgan, J. Ross,	11		0	6	2	0	53	1	50	5	00
Salem,	Shufordville,	N. Bowen,	3 David Garren,	2	4	0	2	0	1	57	1	00	20	00
Concord,	do.	J. Ammons,	2 Not represented.	00	00	0	0	0	1	40		75		00
Union,	do.	W. C. Berry,	4 E. M. Berry,	00	1	0	6	3	2	34		75		00
Avery's Cr'k,	Avery's Cr'k,	J. Miller,	1 P. Rollins, M. Cochran,	00	2	0	7	0	0	51		75		00
F. Friendship,	Tryon,	A. J. Corn,	4 A. J. Corn,	00	1	0	0	1	1	62	1	20		00
Mud Creek,	Hendersonv'e	J. Blythe,	4 Not represented,	2	1	1	1	2	1	84	1	10		00
Hendersonv'e	do.	G. S. Jones,	2 N. Bowen, J. H. Allen,	9	5	0	7	0	0	120	2	35	40	00
French Broad	do.	N. Bowen,	1 B. King, J. Morgan,	2	00	2	1	2	2	43	1	10	35	00
Mills' River,	Mills' River,	do.	4 S. Whitaker, M. Owenby,	26	8	0	5	1	6	82	1	10	20	30
* Cath. Creek,	Cath. Creek,	J. Blythe,	3 J. M. Justice,	2	4	0	5	1	0	86	1	00	16	00
* Little River,	Calhoun,	J. Ammons,	1 John Merrell,	4	6	1	6	0	3	109	3	00		00
Bethel,	David. River,	J. King,	0 Not represented.	00	1	2	4	2	0	58	2	00		00
Pleas't. Grove	Bown's. Bluff,	G. W. Mace,	4 J. E. Sentle, E. M. Anderson,	8	7	1	0	0	1	32	1	25		00
Bulah,	do.	J. Blythe,	1 Not represented.	16	16	1	2	1	1	76	1	25		00
* Boilston,	Claytonville,	J. W. Blythe,	2 W. B. Henry.	5	16	0	2	0	0	27	2	25	5	00
Laurel Spring	Fair View.	W. Lankford.	2 Not represented.	00	00	0	0	0	0	28		25		00
		*E. Morgan,	J. T. Morgan. W. Green, †J. A. Stradley. A. J. Shope,	161	98	9	16	22	35	1307	28	75	161	45

Joseph Holbert paid 25 cents for Minutes. Ebenezer church paid 25 cents for Minutes.

* Churches in the bounds of the Transylvania Baptist Association.

OF THE

TWENTY-SIXTH ANNUAL

OF THE

SALEM

BAPTIST ASSOCIATION

HELD WITH THE

BULAH BAPTIST CHURCH

HENDERSON COUNTY, N. C.

August 31, and Sept. 1, 1

Compiled by

Elder PINKNEY POLLARD

SECRETARY.

PIONEER OFFICE,

HENDERSONVILLE, N. C.

1878.

PROCEEDINGS.

Friday, August 31, 1866.—The Salem Baptist Association convened this day with the Bulah Baptist Church, in her 29th annual session.

The introductory sermon was delivered by Elder N. Bowen, from Mark 16: 15.

After an interval of 30 minutes, the delegates assembled in the Meeting House. Prayer was offered by Elder N. Bowen.

The Association was called to order by Elder N. Bowen.

The Moderator announced that the former Secretary, Elder G. S. Jones was not present.

On motion, Elder Pinkney Rollins was called to act as Secretary *protem.*

The Moderator adpointed S. Waldrop and G. J. Blythe, Reading Clerks.

Received and read letters from 15 churches and enrolled delegates names.

Gave an opportunity for newly constituted churches to unite with this body. None applied.

Elected Elder N. Bowen, Moderator, and Elder Pinkney Rollins, Secretary.

Agreed to adopt the same order of business as last year.

Called for and received the following correspondence:

From French Broad Association—Elder T. J. Rollins and brother W. H. Roberson.

From Tuckasiege Assaciation—Elder J. A. Hagaman.

From Transylvania Association—Elders E. Allion, J. M. Bryan, J. H. Duckworth, and brethren Eli Shepherd and J. H. Justus.

From Greenville Association—Brother Thomas [illegible].

Invited transient ministers to seats with us. Elder G. W. Mace, from the Transylvania Association, Elder G. W. [illegible], from Catheys Creek Church, Elder J. L. Norman, from [illegible] Association, Elder James Blythe, from Refuge Church, all accepted the invitation.

The Moderator then announced the following committees:

On Religious Exercises.—John Blythe, R. [illegible], W. D. Lowry and A. Gallamore, with the pastor and delegates of [illegible].

On Finance.—J. L. Murray, and J. Garren.

On Temperance.—Elder T. J. Rollins and J. H. [illegible].

On Sabbath Schools.—Elder G. W. [illegible] and N. [illegible].

On Home Missions.—Elder E. Allion, G. K. [illegible], Elders [illegible] Bryan.

Religious Condition of the Churches.—Elder [illegible] and [illegible] King.

Education.—Elder J. A. Hagaman, and S. W. [illegible].

On Periodicals.—Elders G. W. Mace and [illegible].

To Examine the Church Letters.—S. Waldrop and J. A. [illegible].

The committee on Religious Exercises announced that the religious services would be conducted by Elders T. J. Rollins and G. W. Brooks tomorrow morning.

On motion adjourned until 9 o'clock, a. m., to-morrow.
Prayer by Elder T. J. Rollins.

SATURDAY, September 1st, 1866.

Met pursuant to adjournment. Elder E. Allison led in prayer. The proceedings of yesterday were read and approved.

Called the roll of delegates and marked the absentees.

The Moderator appointed A. L. Dryman, S. Waldrop and H. Warson committee on the time and place of holding the next Association.

Appointed correspondence to sister Associations:

To Flat River Association.—Elders J. W. Blythe, W. C. Berry, E. Morgan, Pinkney Rollins, and brother A. L. Dryman.

Time, Friday before the 3d Sabbath in August, 1867. Place, Scott's Creek, Jackson county, N. C.

To New Found Association.—Elder P. Rollins, J. R. Lance and S. Whitaker. Time, Friday before the 2d Sabbath in Aug., 1867. Place, Sugar Camp Branch, Madison county, N. C.

To French Broad Association.—Elders J. W. Blythe, P. Rollins and W. B. Henry. Time, Friday before the 4th Sabbath in Aug., 1867. Place, Cany River, Yancy county, N. C.

To Green River Association.—Elders G. S. Jones, J. W. Blythe, and brethren G. J. Blythe and S. Waldrop. Time, Friday before the 1st Sabbath in October, 1866. Place, Cooper's Gap.

To Transylvania Association.—Elders J. Evans, J. B. Marsh, and brethren S. Whitaker, G. K. Moore, B. King, J. B. King and Levi Cantrell. Time, Friday before the 2d Sabbath in October, 1866. Place, Bethel Church, Transylvania county, N. C.

To Greenville Association, S. C.—Elder N. Bowen, and bro. D. Morgan. Time, Friday before the 1st Sabbath in October, 1866.

The committee on time and place of holding the next Association reported Hendersonville as the place, and Friday before the 1st Sabbath in September, as the time.

Elected Elder James Blythe to preach the introductory sermon, and Elder P. Rollins, alternate.

The committee appointed to examine Church letters reported.—(See Report.)

On motion, the Moderator appointed a committee of three to re-district the Association.

Agreed to appoint a Ministers' and Deacon's Meeting at French Broad Church, commencing Friday before the 5th Sabbath in Sept., 1866.

Appointed Elder N. Bowen to write on the sin of Perjury; Elder P. Rollins to write on the Education of the Masses; Elder J. M. Bryan on the Impropriety of Church Members attending Balls; Elder James Blythe on the subject of Sabbath Schools.

QUERIES:—1st: Is it legal to constitute a church without Deacons?

2d.—Have we precept or example enjoining it upon the Deacons to distribute the elements of the Lord's Supper?

1868

The report on Education was read, and pending the adoption, remarks were made by Elder James Blythe. Adopted. (See Report.)

The committee on Religious Exercises announced that Elder Jas. Blythe and A. J. Corn would preach this afternoon.

The Report on Home Missions was read. After some remarks adopted. (See Report.)

Adjourned until 1 o'clock, P. M.

Afternoon Session.

The report on Temperance was read, and pending the adoption, remarks were made by Elders T. J. Rollins, J. W. Blythe, Jas. M. Bryan, J. A. Hagaman, N. Bowen and G. W. Mace. Adopted.—(See Report.)

The report on Sabbath Schools was read and adopted. (See Report.)

The committee on Periodicals, through their Chairman, reported that they had not prepared a report. On motion the committee were discharged.

The committee on Finance reported, and the report was adopted. (See Report.)

Agreed that the Preaching Committee arrange the Sabbath preaching.

The committee on the Religious Condition of the Churches reported. The report was adopted.

The committee to re-district the Association reported. Three Districts. The report was adopted. (See Statistical Table.)

On motion, appointed five delegates to the Western Baptist Convention. Appointed Elder J. W. Blythe, S. Whitaker, James Garren, A. L. Dryman, M. H. Mercer.

The committee on Religious Exercises announced that Elders T. J. Rollins and James Blythe would conduct the morning services, and J. H. Duckworth and J. A. Hagaman the afternoon services.

On motion, it was ordered that the Secretary superintend the printing of the Minutes, and that he have as many printed as the funds on hand will pay for.

On motion, adjourned to Hendersonville, N. C., Friday before the 1st Sabbath in September, 1868.

N. BOWEN, Moderator.

Pinkney Rollins, Sec'y.

Sabbath.

The Stand was occupied by those appointed, who preached to a large and attentive congregation.

REPORT ON SABBATH SCHOOLS.

Your committee beg leave to report: The limits allowed us for this report will not allow us to say all we would like to say on the subject of establishing Sabbath Schools, that is calculated to make us good, wise and prosperous as a nation, church, or community. We are

truly gratified to learn that throughout the bounds of this Association, great interest is felt in this good work, and we pray God that the interest indicated in the reports to your body may increase an hundred fold.

The number of scholars, as far as we have been able to ascertain, is five hundred, which we hope will soon be increased to five times that number. We earnestly recommend all the churches in this Association, to try to bring in all the children in their bounds to share the benefit of their school. All of which is respectfully submitted.

G. W. BROOKS, Chm'n.

REPORT ON HOME MISSIONS.

The committee on Home Missions respectfully report that since our last Association, there has been very little missionary labor performed among us, except it be what has been done among the individual churches. The state of our finances has been such, that ministers had mostly to do what little preaching they did gratis; of course there are some exceptions. There has also been some labor in Sabbath Schools, which your committee considers to be a missionary work. If there be any other missionary labor performed in this Association, your committee is not informed.

Your committee believe that there is a great deal of missionary labor needed in the bounds of the Salem Association. There are a great many destitute settlements where there are little or no Baptist preaching. There are, we learn, some churches destitute of supplies. Sabbath Schools should be kept up where they are, and organized where they are not. The colored population [illegible] should receive the particular attention of this Association. If there be any people who need preaching, it is them. While we are willing to spend our money to send the gospel to the heathen in [illegible] we have a heathen people right among us, and should [illegible] for their education and salvation.

All of which is respectfully [illegible]

REPORT ON THE RELIGIOUS CONDITION [illegible]

We, your committee appointed [illegible] tion of the Churches, beg leave to [illegible] of the letters sent up by the churches [illegible] say that the most of the churches [illegible] peace, quietude, and religious prosperity [illegible] that there needs more increased [illegible] and especially on the part of the ministry [illegible] fully submitted.

REPORT ON TEMPERANCE

Your committee on Temperance [illegible] we know, this department of the moral [illegible] church, is much impaired. Distilling [illegible]

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dent spirits, is becoming more frequent, even with members of the church. We would advise the churches to adopt some influential means to check the monster in his wild career. All of which is submitted, T. J. ROLLINS, Chm'n.

Report of Committe to Examine Church Letters.

We, your committee, beg leave to report that we have examined the letters from the different churches, and find nothing contained worth noticing, except the deficiency in making out the Sabbath School reports. We would recommend to the churches to send up a full and uniform report with regard to the strength of their Sabbath Schools, &c. We would also recommend that the Association be re-districted, as the Transylvania Association has so interfered with our former arrangement as to make this necessary.

S. WALDROP, Chm'n.

REPORT ON EDUCATION.

Your committee on the subject of Education report as follows, viz: We find the cause of education once more reviving in our land and country. Our academies and schools which were formerly in progress, and have been suspended in consequence of the calamities and distresses of the country, most of them have again been re-established, and the cause seems to be flourishing to some extent in our midst. We are proud to know, notwithstanding the demoralized condition of our country, that we have some young men who are interested in the cause of education at this time, and are using all their efforts to become educated men, so they may be useful men to their country. We see and feel the need of education: not only the education of the head alone, but the inculcation of good morals among our young men and women. We hope the young men of the country will arouse to a redoubling of their diligence on the subject, and that they will improve the talent which God has given them.

J. A. HAGAMAN.
S. WHITAKER.

Minister's Names and their Post Office

In the bounds of the Salem Association.

Elder N. Bowen,	Hendersonville,	N. C.
" G. S. Jones,	"	"
" James Blythe,	"	"
" N. P. Corn,	"	"
" A. J. Corn,	"	"
" W. C. Berry,	Avery's Creek,	"
" W. Lankford,	Fair View,	"
" W. Mince,	Shufordville,	"
" J. B. Marsh,	Hendersonville,	"
" Thomas Stradley,	Asheville,	"
" E. Morgan,	Turnpike,	"
" P. Collins,	Asheville,	"
" J. W. Blythe,	Bowman's Bluff,	"

CHURCHES.	P. OFFICE.	SUPPLIES.	No. of Mor.	DELEGATES.									
Green River,				Not represented this year,									
Antioch,				do. do.									
Henders'ville	Henderson'vl,	G. S. Jones,	2	Elder N. Bowen, J. H. Allen, S. Yo[illegible]									
Refuge,				Not represented this year,	0	0	0	0	0	0	00		00
Mt. Moriah,				do. do.	0	0	0	0	0	0	00		00
Liberty,	[illegible]yville,	G. W. Mace,	3	William Weaver, Carey Maxwell,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	1	25
Ebenezer,				Not represented,	0	0	0	0	0	0	00		00
E. Friendship				do.	0	0	0	0	0	0	00		00
Laurel Sp'ng,				do.	0	0	0	0	0	0	00		00
Bethlehem,				do.	0	0	0	0	0	0	00		00
Hooper's C'k,	Shufordville,	A. J. Corn,	1	James Garren, A. Gallamore,	8	0	1	2	0	0	46		60
Cane Creek,	Fair View,	W. Lankford,	1	A. H. Pinkerton,	46	0	0	7	3	1	155	1	00
Concord,	Shufordville,	W. Lankford,	2	H. Warson, J. S. Gentle,	0	0	0	1	1	1	35	1	25
Salem,	do.	N. Bowen,	3	Reuben Tow,	41	3	0	22	0	1	169		00
Union,	do.	W. Mince,	4	Elder W. C. Berry, J. L. Murray,	4	2	1	0	0	7	30	1	00
Gash's Creek,			0	Not represented,	0	0	0	0	0	0	00		00
Berea,	Swannanoa,	T. Stradley,	4	G. N. Alexander, R. W. Porter,	13	2	0	6	6	2	61	1	70
Asheville,				Not represented,	0	0	0	0	0	0	00		00
Boilston,	Claytonville,	Marsh&Ali'sn		G. K. Moore, T. Banning, W. B. Henry,	25	8	1	3	0	1	56		50
Bulah,	Bowm's Bluff,	Blythe&Sm'h	1	Eld. J. W. Blythe, J. Evans, L. Cantrell, G. J. Blythe,	8	6	0	7	3	1	75	1	85
F. Broad,	Henders'ville,	G. S. Jones,	1	D. Morgan, J. B. King, B. King,	2	0	0	2	1	0	53		00
Mills' River,	Mills' River,	J. B. Marsh,	4	S. Whitaker, W. R. Whitaker, M. M. Stuart,	33	4	0	20	2	2	77	2	60
Avery's Cr'k,	Avery's Cr'k,	J. Miller,	1	Elder P. Rollins, J. R. Lance,	28	7	1	6	0	1	74	1	00
Bent Creek,	do.	E. Morgan,	4	W. Morris,	5	3	1	1	0	0	37		35
Hominy.	Hom. Creek.	J. Ammons.	1	A. L. Dryman, E. L. Clark, M. H. Morgan.	0	0	1	7	7	0	97	2	10
					262	35	8	93	23	26	1138	17	10

Individual Con.—Eld. Jas. Blythe, 50, R. Sentle, 10, Wm. Sentle, 5, Geo. Sentle, 10.

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MINUTES

OF THE

THIRTIETH ANNIVERSARY,

OF THE

SALEM

BAPTIST ASSOCIATION,

HELD WITH

[illegible]

MINUTES

OF THE

THIRTIETH ANNIVERSARY,

OF THE

SALEM

BAPTIST ASSOCIATION,

HELD WITH

CONCORD CHURCH,

BUNCOMBE COUNTY, N. C.,

September 4—7, 1868.

"COTTAGE OFFICE,"

NEAR HENDERSONVILLE, N.C.

1868.

1868

PROCEEDINGS.

FRIDAY, SEP. 4, 1868.

The Introductory Sermon was delivered by Eld. W. Haynes, from Isaiah 11 : 10.

On motion, Eld. W. J. Willkie was chosen Moderator, *pro. tem.*

Appointed R. T. Jones and A. H. Pinkerton, Reading Clerks.

Read Letters from the following Churches:

BOILSTON.—G. K. Moore.

BEREA.—G. N. Alexander, J. Cordell, and A. J. Shope.

SALEM.—J. E. Young, J. R. Garren, R. Taylor, and R. T. Tow.

CANE CREEK.—W Lankford, A. H. Pinkerton, J. Whitaker, and J. Right.

CONCORD.—H. Warson, and Wm. Barnwell.

HOOPER'S CREEK.—W. Mintz, W. Garren, J. Barnwell, and J. Youngblood.

LIBERTY.—I. T. Laughter, and C. Maxwell.

AVERY'S CREEK.—W. E. Lance, and J. Ingram.

BENT CREEK.—I. M. Roebuck.

HOMINY.—E. Morgan, L. Young, M.H. Morgan, and J.W. Morgan.

EBENEZER.—W. P. Davidson, L. R. Capps, and R. A. Corn.

FRENCH BROAD.—N. Bowen, D. King, J. P. Morgan, and D. Morgan.

BROAD RIVER.—T. Ledbetter, and J. M. Hudgins.

GASH'S CREEK.—D. M. Reidmond, and J. Reed.

BULAH.—J. W. Blythe, and G. J. Blythe.

ASHEVILLE.—T. Stradley, and S. K. Stansill.

UNION.—W. R. Murray, W. R. West.

On motion, agreed to give an opportunity for Churches to unite with the Association. Received Letter and Delegates from Bear Wallow, a newly constituted Church.—J. T. Freeman, J. H. Freeman, and J. B. Freeman. Letter from Gash's Creek, with Delegates. Letter from Swannanoa read and laid on the table until to-morrow morning.

Chose Elder T. Stradly, Moderator; and N. Bowen, Clerk.

Adopted the order of business of last year.

Received R. T. Jones as correspondent from Transylvania Association.

Received J. Miller, J. Parham, and J. M. Hays, correspondents from New Found Association.

Received W. Haynes, and W. J. Willkie, as correspondents from Green River Association.

Appointed H. Warson, J. R. Garren, and D. Morgan, committee on Religious Exercises.

On Finance, J. W. Morgan, and J. P. Morgan.

On the time and place of next meeting. D. King, J. Cordell, and A. H. Pinkerton.

Appointed W. Lankford, J. R. Garren, W. J. Willkie, and E. Morgan, committee on Church Letters. By motion, the Clerk was added.

Adjourned to 9 o'clock, Saturday.

Prayer by W. Haynes.

SATURDAY, MORNING, SEP. 5, 1868.

J. W. Hooker, and L. W. Peek, correspondents from French Broad Association, reported themselves and took seats.

Bro. J. Ammons, correspondent from New Found Association, presented himself and took a seat.

On motion, it was agreed to further postpone the consideration of the Letter from Swannanoa Church.

Received the Report of committee on Church Letters. Pending the adoption,

On motion, agreed to have a Sunday School mass-meeting at 9 o'clock, Sunday morning.

Report of Committees on Letters from Churches, in regard to matters of interest not contained in Statistical Table.

Boilston Church reports a flourishing Sunday School, with a Library of 135 volumes.

Berea reports a Sabbath School of 80 scholars.

Salem reports a Sabbath School of 78 teachers and scholars, and 70 volumes.

Cane Creek has a Sabbath School of 46 teachers and scholars. They use but few books, except the Bible.

Concord has a very interesting Sabbath School with 130 teachers and scholars, 250 volumes in Library.

Hoopers' Creek reports no Sabbath School.

Liberty reports no Sabbath School.

Avery's Creek reports no Sabbath School.

Bent Creek reports that they have a small select number of the Bible in their bounds. No Sabbath School.

Hominy reports a Sabbath School of 71 teachers and scholars, 60 volumes in Library.

Ebenezer reports 37 teachers and scholars.

French Broad reports $20.00 contributed for Home Missions. No Sabbath School.

Broad River, according to request last year, has sent up an old Articles of Faith, that we regard as orthodox. They report a Sabbath School of short duration.

Bear Willow, a new Church, presents the same Articles of Faith

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held by the Salem Association. They report a Sabbath School of 65 teachers and [illegible] scholars, 2156 verses committed to memory.

[illegible] Creek reports a prosperous Sabbath School; 57 teachers and [illegible] scholars, and 170 volumes in Library.

[illegible] reports a Sunday School.

[illegible]ville reports a Sabbath School of 20 scholars.

[illegible] reports [illegible] accession into your body---has adopted an [illegible]. Reports 25 baptisms, and a Sabbath [illegible] scholars. They use spelling-books and [illegible]. They have a strong Bible article, on the subject of Temperance. They [illegible] ordination to be only rightly administered when [illegible] whatever, who has been called, qualified and regularly set out as a minister of the Gospel. We would most heartily recommend the reception of this Church into your body, but we do not think they have a member who has not been baptized according to their own Articles of Faith.

A majority of the Sunday Schools, in the above report, are Union Schools.

Adopted the Report. W. LANKFORD, Chm'n.

Read Letter from Mills' River Church, and find a complaint against said Church from French Broad Church, for sustaining Rev. J. B. Marsh in several acts of very improper conduct. After full and friendly discussion, the following Preamble and Resolution were unanimously adopted.

WHEREAS, charges of fraud, and others of grave character, have been preferred against Rev. J. B. Marsh, and we think established; and,

WHEREAS, The Mills' River Church still sustain bro. Marsh, in part, which we as an Association think is wrong; Therefore,

Resolved, That this Association withdraw from Mills' River church, until she rescinds her action acquitting bro. Marsh; yet extending the olive branch of peace, we will welcome the whole, or any portion of said Church to our embrace, when they set themselves right.

Adopted the Report of committee on Time and Place of next meeting of this Association

The committee on Time and Place of next meeting present the following:

The Annual meeting of the Salem Association for 1869, will commence Saturday before the 1st Sabbath in September at Beren

1868

Church, 10 miles East of Asheville. N. Bowen to preach the Introductory Sermon, and E. Morgan, alternate.

D. KING, Chm'n.

On motion, agreed that the committee on Religious Exercises arrange preaching for Sabbath.

On motion, took up that part of the report on Church Letters which referred to Swannanoa Church.

On motion, agreed to address a letter to Swannanoa Church, expressive of our views on the irregularity existing in their body.

Adopted the Report of Finance.

On motion, adjourned until Monday morning, 9 o'clock.

Prayer by J. Ammons.

SABBATH.

The gospel was earnestly and ably preached to a large and well-ordered congregation, by T. Stradley and W. J. Wilkie. Collection for Missions, $15,00.

MONDAY, SEP 5, 1868.

Prayer by J. W. Blythe.

Called for the reading of the Letter addressed to Swannanoa Church. Letter adopted.

Adopted the following Resolutions:

Resolved, That we feel it our duty to recommend a watchful care over the Literary productions of the day, which are presented for the edification of families, as much reading in secular or Religious Journals is light and frothy, approximating to fiction and novels, calculated to decoy the young mind into a train of readings that hide the eternal enjoyments of the favor of God.

We are thankful that some [illegible] like the honored Apostle Paul, are determined to know nothing amongst us but Christ and him crucified." After 4 years careful perusal of the "COTTAGE VISITOR" we can commend it as one of the best family papers we have ever seen; and should it be continued under the present principles, it will prove a great blessing to the rising race, and a comfort to the people of God.

The brotherhood of Baptists in the mountains would do a good work in rallying around it for its support.

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WHEREAS, Much distress has been brought upon the cause of the blest Redeemer by the conduct of one, once highly esteemed amongst us, i. e., J. B. Marsh, whose acts are looked upon with detestation by some, with doubts by others, and he operating afresh under the character of an innocent man, at a short distance: Therefore,

Resolved, That we henceforth hold J. B. Marsh no more in our fellowship until he shall bring forth fruits of repentance, i. e., refunding the undeserved salaries he receved from the Board of the American S. S. Union, Southern Domestic and Indian Mission Board, and money retained belonging to Cooper's Gap Church; likewise repairing the injury done our community by his agency for Lottery houses.

The whole course of conduct, as charged, has been chalenged, a fair offer of refutation is open to J. B. Marsh in the Cottag Visitor.

WHEREAS, In consequence of Rev. N. Bowen having assisted in bringing Rev. J. B. Marsh to trial, it is alledged in a publication made by the majority of Mills' River Church, which appears in the Asheville News and Biblical Recorder, that the said N. Bowen was actuated from motives of prejudice, prompting him to labor for the destruction of said Marsh as a minister, and the tarnishing of the reputation of the majority of the Church at Mills' River; And,

WHEREAS, This Association felt called on to investigate all the facts in the case; Therefore,

Resolved, That it is the verdict of this body that these allegations are without foundation, and only imaginary on the part of the majority of Mills' River Church; and that in our opinion bro. Bowen was only laboring for the purity of the ministry, the good of the Curches, the glory of God, and the advancement of the Redeemer's Kingdom.

WM. LANKFORD.

WHEREAS, This Association has beencompelled to withdraw from the Mills' River Church for the cause stated in the act of withdrawal; Therefore,

Resolved, That notwithstanding, we have been obliged to take this painful step, we deeply sympathise with her as an erring sister, and assure her that whenever she rescinds her actions taken in J. B. Marsh's trial that her seat is no longer forfeited nor denied.

WHEREAS, God never fails to bless his people in answer to prayer, and to advance his cause in their hands; and as by it a constant com-

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munion is kept up between Christ and his disciples: Therefore,

Resolved, That we recommend all the Churches to establish and keep up prayer-meetings.

G. MOORE.

Resolved, That we advise the Churches to be vigilent and persevering in the suppression of intemperance.

Resolved, That we feel devoutly thankful to the Author and giver of all good, for the precious favors granted to us in this session of our Association, true peace, and ardent zeal for God's glory has been evidently evinced.

Resolved, That the thanks of this body are due, and are hereby tendered to the citizens of this community for the hospitality shown by them during the whole session of this body.

On motion, agreed that the Secretary be allowed $5 for his services, and have as many Minutes printed as the money will pay for.

Appointed delegates to the Convention,—S. K. Stansill, J. B. Freeman, and J. M. Hudgins.

By motion, agreed to apply our funds to Home Mission.

Appointed correspondents:

FRENCH BROAD.—N. Bowen, S. K. Stansill, and J. Cordell.

NEW FOUND.—T. Stradley, E. Morgan, and B. Morgan.

TRANSYLVANIA.—G. Moore, I. M. Roebuck, W. Lankford, and J. W. Blythe.

TUCKASIEGE.—T. Stradley, E. Morgan, and J. W. Morgan.

GREEN RIVER.—N. Bowen, T. Stradley, and J. R. Garren.

TIGER RIVER.—W. Lankford, and I. M. Roebuck.

Adjourned to meet on Saturday before the first Sabbath in September, 1869.

Prayer by the Moderator.

T. STRADLEY, Moderator.

N. BOWEN, Clerk.

Statistical Table.

CHURCHES.	PASTORS.	SALARY.	POST OFFICES.	Sab of Meeting	Baptized.....	Rece'd by Letter	Restored.....	Dismissed.....	Excluded.....	Dead.....	Total.....	Contributions...
Boilston.	A W. Beck.	$	Claytonville.	2	0	2	0	5	2	1	54	$ 1 00
Cane Creek.	W. Logan.	50 00		4	2	2	0	22	2	0	124	90
Hominy.	J. Ammons.	60 00	Turn Pike.	1	1	0	0	6	2	2	12	2 00
Concord.	N. Bowen.		Shufordville.	2	0	0	0	0	0	2	42	1 00
Rush's Creek.	Not stated.		Asheville.		2	1	0	1	0	0	30	1 20
Berea.	" "	50 00	Swannanoa.		1	2	0	0	4	0	51	1 20
Asheville.	T. Stradley.		Asheville.	1,2,3	0	7	0	28	0	0	24	1 00
Bulah.	A. J. Corn.		Bowman's Bluff.	3	2	1	0	14	0	1	41	80
French Broad.	N. Bowen.	30 00	Hendersonville.		10	3	0	8	1	0	70	1 50
Hooper's Creek.	A. J. Corn.		Shufordville.	1	0	0	0	3	0	0	37	1 00
Bear Wallow.	W. J. Willkie.		Bear Wallow.	2	19	7	0	1	0	0	53	1 00
Avery's Creek.	J. Parham.		Avery's Creek.		2	1	2	0	1	1	74	1 00
Broad River.	W. J. Willkie.		Bear Wallow.	3	8	4	0	18	1	1	82	1 00
Bent Creek.			Asheville.		0	0	0	0	0	0	39	20
Ebenezer.	N. P. Corn.		Hendersonville.	3	0	2	0	8	2	1	82	25
Union.	W. Mintz.		Shufordville.	4	0	1	0	4	0	0	27	1 00
Salem.	N. Bowen.		"	3	0	2	0	2	0	2	115	1 00
Hendersonville.	Not represented.											
Swannanoa.	For Minutes.											1 00
Liberty.	A. J. Corn		Edneyville.		1	6	0	2	8	2	61	1 00
M. Owenby,												25

In Advance.

Done with neatness and dispatch,

On reasonable Terms!

N. BOWEN,

Hendersonville,

N. C.

MINUTES

OF THE

THIRTY-FIRST ANNIVERSARY,

OF THE

SALEM

BAPTIST ASSOCIATION,

HELD WITH

BEREA CHURCH,

BUNCOMBE COUNTY, N. C.,

SEPTEMBER, 4—7,

1860.

1869

PROCEEDINGS.

SATURDAY, SEP. 4, 1869.

Introductory sermon was preached by N. Bowen.

After a recess of 50 minutes, the Moderator opened the services, by singing hymn,

"Jesus immortal King."

Prayer by E. Morgan.

Reading Clerks:—R. T. Jones, A. H. Pinkerton.

Proceeded to read letters from the following Churches:

FRENCH BROAD.—N. Bowen, J. P. Morgan.

BROAD RIVER.—H. Gilliam, A. W. Morgan, U. Owenby.

ASHEVILLE.—T. Stradley, S. K. Stansill, A. J. Lindzey, C. Matthews.

BEULAH.—J. W. C. Blythe, E. L. Allen.

HOMINY.—E. Morgan, S. F. Young, P. R. Young, W. Green.

BOILSTON.—J. C. Owenby.

HOOPER'S CREEK.—Jas. Garron, W. Youngblood.

SALEM.—J. E. Young, J. R. Garron.

BEAR WALLOW.—J. T. Ereeman, J. H. Freeman, L. H. Freeman.

CONCORD.—H. Warson.

GASH'S CREEK.—B. G. Haynes, R. Powers, Jno. Cordell.

BEREA.—W. Rice, A. J. Shope, J. Bartlett.

BENT CREEK.—T. Stradley, jr., W. W. Wells.

LIBERTY.—C. Maxwell, J. L. Laughter, W. Weaver.

CANE CREEK.—J. Ashworth, A. H. Pinkerton.

An opportunity was given for Churches not connected with this Association to join, whereupon two letters were presented from Mills' River, and one from Swannanoa. They were referred to the following Committee:

N. Bowen, E. Morgan, W. J. Willkie, H. Warson, T. Freeman.

Elected T Stradley, Moderator; and N. Bowen, Secretary.

Called for Correspondents, and received

From Transylvania.—R. T. Jones.

" *New Found.*—J. Ammons, J. Miller, B. C. Creaseman.

" *Green River.*—W. J. Willkie.

From French Broad.—L. W. Sams, R. Patterson, J. W. Anderson.

" *Tuckasiege.*—I. D. Wright.

On motion, invited visiting brethren to seats with the body. W. M. Wingate, B. W. Justice, A. W. Beck, J. H. Mills, Ed. "Biblical Recorder," accepted the invitation.

Bro. W. M. Wingate was elected to preach the Missionary Sermon on Sabbath, and J. Ammons to preach in the afternoon.

The Moderator announced the following committees:

On Religious Exercises—A. J. Shoap, J. Bartlet, W. Rice.

" *Church Letters.*—N. Bowen, E. Morgan, W. J. Willkie, H. Warson, T. Freeman.

" *Finance.*—J. P. Morgan, S. K. Stansill.

Adjourned to 9 o'clock, Monday morning. Prayer by N. Bowen

SABBATH.

On Sabbath the ministers selected to preach discharged that duty to the satisfaction of the hearers. The congregation was large and attentive. The collection for Missions ammounted to $21,85.—*Ed.*

Monday Morning, 9 O'Clock.

Prayer by B. W. Justice. Minutes read and approved.

Received letter from Hendersonville Church—G.S. Jones, delegate.

Read Rules of Decorum.

M. T. Walker invited to a seat.

Adopted so much of the report of the Committee on Church Letters, as pertains to Mills' River Church. See Report.

Read that part of the report referring to Swannanoa Church. A motion to receive the Church on the recommendation of the Committee, called out a very able and earnest debate, in which Mr. Bradley, Bowen, Willkie, Morgan and Wingate participated. The report was recommitted.

J. Ammons read a letter from J. B. Taylor, asking the adoption of some systematic plan of raising funds for Foreign Missions, and suggesting that each member contribute at least 50 cts. per annum.

1869

W. M. Wingate obtained the floor in advocacy of the claims of Wake Forest College.

Agent of the Judson Female College addressed the Association.

A proposition of Mrs. M. M. Stradley, to be one of 250 ladies, who would pay $1,00, each, to finish the roof, was responded to by several.

B. W. Justice spoke on the subject of Denominational Sunday-schools.

Adopted the following resolution:

Resolved, That this Association recommend the Board of the Western Baptist Convention to appoint a General Superintendent for Sunday-schools, who shall act in concert with the Sunday-school Association of North Carolina.

Adjourned to 9 o'clock, Tuesday morning. Prayer by G. S. Jones.

TUESDAY MORNING, 9 O'CLOCK.

Prayer by W. M. Wingate.

The committee to whom was recommitted the case of Swannanoa Church reported the following:

Swannanoa Church again asks for admission into this body. We find their present Faith and Practice correct; but for the sake of harmony in the Association, your committee recommend that you decline the acceptance of said Church, at present.

Adopted the remainder of the report of the committee on Church Letters.

REPORT OF COMMITTEE ON CHURCH LETTERS.

Mills River.—Your Committee find from this Church two letters, one from a minority, stating that they had complied with the advice of the Association in the case of J. B. Marsh, and that inasmuch as the majority had refused to delegate they had sent delegates, claiming to be the Church according to the advice of the Association last year. The other letter from the majority, of a later date, sets forth the fact that they had recinded their action in the acquittal of J. B. Marsh as advised by the Association.

The division seems to have occured on the question as to whether the Church should delegate to the Association this year, or not? but as both parties have sent delegates, and both have complied with the advice of the Association, your Committee respectfully recommend that you receive the brethren from both parties as the delegation from Mills' River Church. They report a Sabbath-school.

Beulah.—Reports nothing of interest.

Hominy.—Has a Sabbath-school numbering 85 teachers and scholars, and a library of 59 Volumes. They meet weekly for prayer. Raised for Missions $3,35.

Boilston.—Has a prosperous Sabbath-school. They request the Association to meet with them next year.

Bear Wallow.—Reports a Sabbath-school.

Hooper's Creek.—Reports nothing of interest.

Salem.—Has a Sabbath-school numbering 50 with 150 volumes in library.

Concord.—Has a Sunday-school of 75, including teachers and scholars; 250 Volums in library.

Gash's Creek.—Has a Sabbath-school of 58 scholars and teachers 125 Volumes in library.

Bent Creek.—Nothing of interest.

Berea.—Reports a Sabbath-school. Paid J. Ammons for services during pastor absence, 5 months, $60.

Cane Creek.—Has a Sabbath-school of 72 teachers and scholars.

Liberty.—Has nothing of interest.

Broad River.—Reports nothing

French Broad.—Has a Sabbath-School of 100 teachers and scholars, 160 volumes in library. Contribution for Home Missions [illegible]-40. Paid pastr $44,75.

Asheville.—Ieports an increase in the congregation, has a Sabbath-school though smewhat fluctuating; has a library of 150 volumes. Their pastor obained in Northern cities a sum sufficient to pay the indebtedness of the church, on the building. Raised for Missions $12,30

At the request of the delegates of Mills' River Church, agreed that the next sesion of this body be held with that Church, at 11 o'clock, Saturday before the 1st Sabbath in September, 1870.

Granted the flor to bro. Wingate, for the purpose of explaining the advantages offered to Beneficiaries, and to ask the brethren to give something for their support. Obtained $[illegible],99.

1869

Elected G. S. Jones to preach Introductory Sermon next year, T. Stradley, alternate

Mills and Bowen were permitted to address the body on the importance of Religious Newspapers.

On motion, agreed to divide the Sabbath contribution equally between Home & Foreign Missions.

By the Moderator, the following delegates were appointed to the Western Baptist Convention:

J. Cordell, P. R. Young, R. R. Porter, William Green.

Finance Committee report $20,75. Adopted.

Appointed correspondents to the following Associations:

To New Found.—W. W. Wells, G. S. Jones, T. Stradley.

" *French Broad.*—G. S. Jones, W. J. Willkie, S. K. Stansill, N. Bowen.

" *Transylvania.*—G. S. Jones, H. Gillespie.

" *Tuckasiege.*—J. M. Rickman, P. R. Young, H. Gillespie, N. Bowen, W. J. Willkie, G. S. Jones, E. Morgan, S. K. Stansill.

" *Green River.*—G. S. Jones, N. Bowen, W. J. Willkie, B. G. Haynes, M. M. Stewart.

" *Tiger River.*—W. W. Wells, I. M. Roebuck, I. T. Jones, G. S. Jones.

Agreed to correspond with the Central Association,—N. Bowen, G. S. Jones, delegates.

Ordered that the Clerk have $5,00, for his services, and expend the remainder in publishing Minutes.

Adopted resolution of thanks:

Resolved, That with devout gratitude we thank the Father of our mercies, for the inexpressible profit and pleasure we have received during this session; and at the same time, we do heartily present a tribute of thanks to the surrounding community for their hospitality during the meeting.

Minutes approved.

Adjourned to time and place above named. Prayer by Moderator.

T. STRADLEY, Mod.

N. BOWEN, Sec'y.

CHURCHES.	PASTORS.	P. O. DIST.	POST OFFICES.	Sab. Meeting.	Baptized.....	Received by Letter.	Restored.....	Excluded.....	Dismissed.....	Died.....	Total.....	Contributions.....	NUMBER IN SABBATH-SCHOOLS.
Beulah.	A. J. Corn.	3	Bowman's Bluff.	3	12	1	1		2		57	$ 00	Not given,
Bolston.	A. W. Beck.		Bolston.	2	5	5			4	1	66	1 00	" "
Bear Wallow.	W. J. Wilkie.		Bear Wallow.	1	4	5			6		51	95	" "
Bent Creek.	E. Morgan.		Hominy Creek.	4	00	1			2		38	1 00	" "
Asheville.	T. Bradley.		Asheville.	1,2,3	00	7					27	1 00	" "
Hendersonville.	———		Hendersonville.		00				3	2 1	28	2 00	40
Edneyville.	A. J. Corn.		Edneyville.		1				1	2 1	56	75	Not given,
Cane Creek.	W. J. Wilkie.		Fair View.	4	00		5		5	3 1	116	1 00	72
[illegible]	[illegible]	44 75	Hendersonville	1	5	1			6	5	70	1 75	100
Hominy.	E. Morgan.		Turn Pike.	1	2	1	1	1	5		101	2 05	Not given,
Ivy.	T. Bradley.	00	Swannanoa.	4	7	1			2	1	53	1 00	" "
Mill River.	J. Morgan.		Mills' River.	3	2	7	1		2	3	110	1 00	" "
[illegible]	[illegible]		Sandfordville.	3	00	2			4		113	1 65	50
[illegible]	W. J. Wilkie				30	6			15	2	101	1 00	
[illegible]	[illegible]		"	2	1	2			3		33	1 00	75
[illegible]	A. J. Corn.										37	1 00	Not given,
Gash's Creek.	W. J. Wilkie.		Asheville.		13				2	1	41	90	60

TO THE PASTORS AND BRETHREN IN WESTERN NORTH CAROLINA.

Allow me to submit a few reasons why every Baptist family in Western North Carolina should take and pay for The Cottage Visitor:

1st It is a religious paper devoted to the defense of the "faith once delivered to the saints."

2nd. It is your own paper, published at the request of the Associations and Convetion.

3rd. There is no paper in the South published at as low a price considering the amount of reading matter.

4th. It is better calculated to promote a growth in piety, and stimulate to benevolent labor, for Christ and his cause, than any other religious newspaper. Eld. T. Stradley says, it is the best religious paper he ever saw. Eld. D. B. Nelson says, he had rather do without every other newspaper that he takes, than the "Cottage Visitor," and he takes several. Thetestimony of many other ministers is in accordance with the two I have mentioned.

5th. The "Cottage Visitor" supports every denominational enterprise, it fosters the various educational interest; it sustains our Missionary enterprises, Home and Foreign; itencourages Sabbath-schools; it tends to harmony in councils, unity in Doctrine, and united effort for the building up of the Redeemer's Kingdom. No Baptist family in Wesern North Carolina can afford to be without the "Cottage Visitor."

6th. No one is so poor that he cannot take the "Cottage Visitor," it costs but 3 cents a week. It is made cheap that its benefits can be enjoyed by all. You need it yourselves, you need it for your children, you need it for your friends when they come to see you. You need it in the Sunday-school, it ought to be read by every member of your church. Will you take it yourself, and get all your friends to take it?

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MINUTES

OF THE

THIRTY-SECOND ANNIVERSARY

OF THE

SALEM

BAPTIST ASSOCIATION,

HELD WITH

MILLS' RIVER CHURCH,

HENDERSON COUNTY,

NORTH CAROLINA,

SEPTEMBER 3--6,

1876.

HENDERSONVILLE, N. C.

1876.

MINUTES

OF THE

THIRTY-SECOND ANNIVERSARY

OF THE

SALEM

BAPTIST ASSOCIATION,

HELD WITH

MILLS' RIVER CHURCH,

HENDERSON COUNTY,

NORTH CAROLINA,

SEPTEMBER 3---5,

1870.

"COTTAGE VISITOR" PRINT,

HENDERSONVILLE, N. C.

1870.

PROCEEDINGS.

MILLS' RIVER, SATURDAY, SEPT. 3, 1870.

The Introductory Sermon was delivered by G. S. Jones. Text: Rev. 1 : 8.

After a recess of 30 minutes, the delegates returned to the house. Hymn :—

My God, thy service well demands the remnant of my days.

Prayer by A. J. Corn.

R. T. Jones and A. H. Pinkerton were appointed reading clerks.

W. Haynes was requested to preach at the arbor.

Read letters from the following churches, and enrolled delegates' names.

FRENCH BROAD.—D. B. Nelson, D. King, J. N. Morgan, R. H. Lewis, N. Bowen.

ASHEVILLE.—T. Stradley.

HOMINY.—E. Morgan, P. R. Young, W. P. Clarke, J. Wilson Morgan, J. W. Starns, L. Y. Israel.

BEAR WALLOW.—J. B. Freeman, P. M. Freeman.

BEULAH.—J. W. C. Blythe, J. W. Blythe.

BOILSTON.—J. C. Owenby, George Fowler.

HOOPER'S CREEK.—James Garren.

SALEM.—J. R. Garren, J. E. Young.

BENT CREEK.—W. W. Wells.

BEREA.—J. H. Stradley.

LIBERTY.—Cary Maxwell, Wm. E. Jackson, J. T. Laughter.

CANE CREEK.—Wm. Lankford, J. Ashworth, J. Garren, A. H. Pinkerton.

AVERY'S CREEK.—W. E. Lance, M. K. Lance, J. Ingram.

EBENEZER.—A. J. McMinn.

MILLS' RIVER.—E. M. Anderson, J. H. Gillespie, S. Whitaker, W. R. Whitaker, M. Rickman.

MUD CREEK.—R. T. Jones.

Enon Church petitioned for membership, without letter, from Transylvania Association. This church was refused a letter last year, without a reason being rendered. Delegates; A. W. Beck, C. L. Osborne, R. B. Williams.

Proceeded to elect T. Stradley Moderator, and N. Bowen Clerk.

Invited correspondents. Received from

Tuckasiege.—A. Haynes, W. Haynes.

New Found.—J. Reed.

G. S. Jones took a seat as Sunday-school missionary.

A. J. Corn accepted a seat as a visiting minister from Transylvania Association.

Elected the following ministers to preach on Sabbath:

G. S. Jones, N. Bowen, E. M. Anderson.

Committees appointed by the Moderator;

Religious Exercises.—Pastor and deacons of Mills' River Church.

Finance — J. R Garren, J. P. Morgan.

Church Letters.—N. Bowen, E. Morgan.

Agreed that the Committe on Religious Exercises make arrangements to have a Mass-meeting Sabbath afternoon.

On motion ordered that the collection to-morrow be applied to Home Missions.

Brethren C. L. Osborne, and A. J. McMinn obtained leave of absence. Adjourned to Monday morning 9 o'clock. Sung two stanzies of hymn:

"My God permit me not to be."

Prayer by E. M. Anderson.

SABBATH.

In the forenoon E. M. Anderson and N. Bowen preached to a large and well ordered congregation. The afternoon was occupied in a Sunday-school Mass-meeting.

Monday Morning, 9 o'Clock.

Prayer by P. R. Young.

U. Owenby, A. W. Morgan, delegates from Broad River Church, presented a letter and took seats.

Read and approved minutes of Saturday's proceedings.

A motion to hold the next Anniversary of this body with Liberty Church. An amendment was offered to strike out Liberty and insert Hominy. On motion, referred the question to the following

committee: J. R. Garren, E. Morgan, R. T. Jones, Cary Maxwell, S. Whitaker, who recommended the next session of this body to be held with Liberty Church, Saturday before the first Sabbath in September, 1871, 11 o'clock A.M. Adopted.

Elected D. B. Nelson to preach the next Introductory Sermon, and E. M. Anderson alternate.

Read and adopted the report of Committee on Church Letters.

Appointed correspondents:

New Found.—G. S. Jones, T. Stradley, W. W. Wells, W. E. Lance, J. T. Laughter, R. T. Jones.

French Broad.—G. S. Jones, R. T. Jones, P. R. Young, D. B. Nelson, J. R. Garren, T. Stradley.

Transylvania.—R. T. Jones, A. W. Beck, D. King, E. M. Anderson.

Tuckasiege.—P. R. Young, E. M. Anderson, E. Morgan.

Green River.—W. E. Jackson, A. W. Morgan, A. W. Beck, G. S. Jones, S. Whitaker, W. R. Whitaker, J. T. Laughter.

Tiger River.—W. Lankford, R. T. Jones, D. B. Nelson, N. Bowen.

On motion, increased the contribution for Minutes, by collection on the floor, to twenty dollars and twenty cents.

Appointed the following delegates to the Convention:

E. M. Anderson, P. R. Young.

REPORT ON CHURCH LETTERS.

Your Committee to whom was referred the church letters find, on examination of the same, the following:

Enon.— Nothing of importance.

Mud Creek.—No Sabbath-school. Nothing of interest.

Mills' River.—Has had a refreshing revival. Sunday-school suspended.

Ebenezer.—Has been much refreshed by a recent revival. Does not report a Sunday-school.

Avery's Creek.—Nothing of interest except a Sunday-school of some promise and a library of 90 volumes.

Cane Creek.—Has a Sunday-school which they say has been much neglected.

Liberty.—Nothing of interest.

Berea.—The Sunday-school is not so large as heretofore, but still progressing. They have a monthly prayer-meeting, and a missionary society; besides the young men have a prayer-meeting every Sabbath evening.

Deep Creek.—Nothing of interest.

Salem.—Has a flourishing Sunday-school. Five Sunday-school scholars were baptized during the year.

Hooper's Creek.—Nothing of interest except the Sabbath-school.

Boone.—Has a healthy Sunday-school.

Lenoir.—Has enjoyed a refreshing revival. Has a well ordered Sunday-school. Many of the scholars have professed faith in Christ.

Bethlehem.—Sabbath-school suspended.

Bear Wallow.—A well attended Sabbath-school.

Asheville.—Has been able to finish their house of worship, but yet worship in the basement, the contractor not having given possession. Sunday-school small.

French Broad.—Has paid to Home Missions $26,40. Has a very flourishing Sunday-school, and an organized colporteur society through which it has distributed 566 pages of tracts, 18 numbers of Cottage Visitor, 3 *Biblical Recorders*, 14 *Child's World*, 8 Testaments, 1 Bible, 1 Book of the gospel.

RESOLUTIONS.

Resolved, That we recommend, as a good religious newspaper, the Cottage Visitor, published by Brother N. Bowen, near Hendersonville, at **$1,50** *per annum*, and request our ministers and delegates to labor to introduce it into every family in our bounds.

D. B. Nelson.

Resolved, That we earnestly beg our churches to take a greater interest in the Sunday-school cause, and give us a full statement of their work in this respect,—state the number of conventions, if any.

We desire that the churches send more delegates, in order that we may become better acquainted, and may cultivate more brotherly love for each other, and do more for the Master.

We hope to see stated on your church letters next year, that every church in the bounds of this Association has a large and flourishing Sabbath-school, and a well attended weekly prayer-meeting.

ROB'T. T. JONES.

Resolved, That we tender our sincere thanks to the good brethren and sisters, and friends, for their kindness and hospitality during the session of this body. ROB'T T. JONES.

Resolved, That we hereby express our thanks to an All-wise Providence, and all in attendance, for the peace and harmony which has prevailed during our meeting at this place.

ROB'T T. JONES.

Adjourned to time and place agreed upon.
Prayer by the Moderator.

T. STRADLEY, Mod,

N. BOWEN, Cl'k,

1870

STATISTICAL TABLE.

CHURCHES.	PASTORS.	PASTOR'S SALARY.	POST OFFICE.	Sab. Meeting.	Baptized.	Received by Letter.	Restored.	Dismissed.	Excluded.	Died.	Total.	Contribution.	NUMBER IN SABBATH SCHOOL.
Broad River,	W. J. Willkie,	$ 00	Bear Wallow.		5	2	0	0	1	1	106	$ 60	
Hominy,	E. Morgan,	46 00	Turn Pike,	1	22	8	1	7	3	0	130	2 00	75 schol's 80 v's
Ebenezer,	N. P. Corn,	00	Henders'nv'le	3	22	6	0	0	0	0	108	1 00	
Enon,	A. W. Beck,	00	Dav'ons River		2	4	0	4	10	0	73	1 00	
Cane Creek,	W. Lankford,	00	Fair View,	4	20	0	0	6	6	0	131	1 00	
Avery's Cre'k	I. M. Roebuck	00	Avery's Cre'k		2	0	2	1	0	0	61	1 00	40 schol's 90 v's
Mud Creek,	N. Bowen,	00	Henders'nv'le	4		6	0	4	5	3	48	65	
Berea,	T. Stradley,	50 00	Swannanoa,	4	1	2	0	2	0	0	54	1 00	
Bent Creek	E. Morgan,	00	Asheville,	4	2	1	0	2	3	5	35	50	
Hooper's Cr'k	A. J. Corn,	00	Shufordville,	1	1	6	0	2	0	0	38	1 00	
Liberty,	" "	00	Edneyville,	2	1	3	0	0	0	0	59	1 00	
Salem,	N. Bowen,	00	Shufordville,	3	7	6	0	6	0	1	121	1 00	50 schol's
Boilston,	E M Anderson	00	Boilston,	2	3	2	0	3	5	0	66	1 00	
Beulah,	E J Mu'lena'x	00	Bowm'n's Bl'f	1		0	0	0	0	1	54	00	
Bear Wallow,	W. J. Willkie,	00	Bear Wallow,		3	3	0	5	1	0	54	50	
Asheville,	T. Stradley,	00	Asheville,	1 2 3		1	0	6	0	1	22	1 00	
Mills' River,	E M Anders'n	00	Mills' River,	3	24	9	0	1	4	1	138	1 15	
French Broad	N. Bowen,	52 50	Henders'nv'le	1	7	5	1	0	0	4	75	75	60 schl's 150 v's
Henders'nv'le		00	"				0	0	0	0	28	00	
Hendersonville was not represented this year.													
Last year's statistics are given.			Total.....		120	60	2	50	39	15	1373	$16,15	

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MINUTES

OF THE

THIRTY-THIRD ANNIVERSARY

OF THE

SALEM

BAPTIST ASSOCIATION,

HELD WITH

LIBERTY CHURCH,

HENDERSON COUNTY,

NORTH CAROLINA,

SEPTEMBER, 2--4.

1871.

"COTTAGE VISITOR" PRINT,

HENDERSONVILLE, N. C,

1871.

1871

PROCEEDINGS.

LIBERTY CHURCH, SATUDAY, SEPT. 2, 1871.

The Introductory Sermon was preached by Elder D. B. Nelson, from 1 Cor. 3-9.

After a recess of 20 minutes, the delegates reassembled in the house, and proceeded to organize the Association.

Prayer by M. Rickman.

Letters from the following churches were read, and delegates' names enrolled:

FRENCH BROAD.—D. B. Nelson, N. Bowen, R. H. Lewis, J. P. Morgan, R. P. Smith, P. J. Jones, J. W. Garren.

ASHEVILLE.—Thomas Stradley, sen.

HOMINY.—E. Morgan, P. R. Young, M. H. Morgan, Elijah Morgan, John Brooks, B. L. Morgan, L. Y. Israel.

BEAR WALLOW.—J. T. Freeman, sen., J. H. Freeman, Jerome Freeman, B. E. Grant, Jesse Dota.

BEULAH.—Jesse Blythe.

BOILSTON.—J. J. Holliday.

HOOPER'S CREEK.—James Garren, N. J. Youngblood, John E. Barnwell, J. T. Garren.

SALEM.—J. E. Young, R. T. Tow, John Rickman, Harvy Lance.

BEREA.—W. M. Porter, J. Cordell.

LIBERTY.—W. E. Jackson, W. D. Carver, I. T. Laughter, Malon Clark, Wm. Maxwell.

CANE CREEK.—J. Garren, A. H. Pinkerton.

EBENEZER.—J. R. Allen, Robert Corn, A. J. McMinn.

MILLS' RIVER.—E. M. Anderson, H. Gillespie, S. C. Sitton, W. R. Whitaker, Wm. Rickman, M. Rickman, S. Whitaker.

ENON.—A. W. Beck, C. L. Osborne, H. C. Osborne.

MUD CREEK.—R. T. Jones.

HENDERSONVILLE.—G. S. Jones, J. J. Blythe.

CASH'S CREEK.—J. H. Cordell.

BROAD RIVER.—Uriah Owenby, Tho's Ledbetter, Wm. Martin.

BENT CREEK.—T. Stradley, jr., W. W. Wells.

Elected D. B. Nelson Moderator, and N. Bowen Clerk.

Read letter from Bent Creek church.

Called for messengers from corresponding bodies. Received from

French Broad.—J. F. Justice.

Green River.—I. M. Priddy, J. Jackson.

Tuckaseigee.—M. Rickman.

Transylvania.—A. J. Corn, Johnson Hill.

The Moderator invited transient ministers to seats in the body. Accepted by J. W. Livingston.

Agreed to meet in mass meeting to consider the question of missions, at 10 o'clock, Sabbath morning.

Decided to have two sermons on Sabbath.

Elected to preach on Sabbath at 11 A.M., E. M. Anderson, followed by [illegible].

The Moderator appointed the pastor and deacons of Liberty church, and Bro. C. L. Osborn, and W. M. Porter, a Committee on Religious Exercises.

Finance.—P. R. Young, J. P. Morgan.

Church Letters.—N. Bowen, T. Stadley.

Moved to apply the funds collected on Sabbath to Home Missions. Adopted.

Adjourned to 9 A.M. Monday morning.

Prayer by G. S. Jones.

RELIGIOUS EXERCISES.

During the business hours of the Association preaching was going on in a beautiful grove. There was also preaching of [illegible] in different private houses, and at the meeting-house.

On Sabbath E. M. Anderson, and M. Rickman preached to a congregation of about 800 attentive hearers. Thirty penitents came forward for prayer.

A collection of $13,50 was taken for Home Mission.

Monday Morning, 9 O'Clock.

Prayer by R. T. Jones.

On motion of R. T. Jones, ordered that the Moderator appoint a Committee of three on Time and Place of next Association, and to

1871

nominate a brother to preach the Introductory Sermon. R. T. Jones, H. C. Osborne, E. Morgan were appointed.

By motion of G. S. Jones, agreed that the Moderator appoint two dellegates to the Western Baptist Convention. Appointed Malon Clark, and R. T. Jones.

Appointed messengers to corresponding Associations :

New Found.—E. Morgan, Jehu Brooks, P. R. Young.

French Broad.—G. S. Jones, W. J. Willkie.

Transylvania.—G. S. Jones, W. E. Jackson, A. W. Beck, E. M. Anderson, D. B. Nelson, R. T. Jones, W. D. Carver, I. T. Laughter.

Tuckasiege.—D. B. Nelson, E. M. Anderson, H. Gillespie, E. Morgan, P. R. Young.

Green River.—G. S. Jones, W. J. Willkie.

Tiger River.—A. W. Beck.

REPORT ON CHURCH LETTERS.

French Broad.—Has had a most precious revival. The colored members of this church took letters, 53 in number, and formed a church of their own. Besides other funds, this church has raised, by monthly contributions, over $45, for Home Missions. They have a Sunday-school on the Union plan. 2 superintendents, 10 teachers, and 60 scholers, with a library of 160 volumes. They have a weekly prayer-meeting, and distributed, this year, in the neighborhood, many pages of tracts.

Asheville.—This church has adopted the plan of monthly contributions for religious purposes. A flourishing Sunday-school, 1 superintendent, 5 teachers, 53 scholars, and 225 volumes in library. They also have a mission Sunday-school of 18 scholars. Their meeting-house is finished, and was dedicated on the 3rd Sabbath in May, last. They are still in debt. $550 are pledged by the pastor to be paid by January, 1872.

Hominy.—Has a prosperous Sunday-school, which has not suspended for Winter in two years.

Bear Wallow.—Has nothing of interest.

Bulah.—Had a good Sunday-school, but let it die.

Boilston.—Has just organized a Sunday-school.

Hooper's Creek.—Has a Sunday-school, but gives no statistics.

Mills' River.—Had two Sunday-schools. One is now suspended. The other doing well. 5 Sunday-school scholars professed faith in Christ this year. They have a prayer-meeting.

Salem.—Has a Sunday-school, but gives no statistics. They have also dismissed 50 of the colored members who formed a church of their own.

Berea.—Colected and paid out in the last year, for missions, $25. They have a good Sunday-school, on the Union plan, but don't give statistics. Also monthly prayer-meeting not well attended.

Liberty.—Nothing of interest.

Cane Creek.—Has a Sunday-school in the bounds of the church—33 scholars.

Ebenezer.—Nothing of interest.

Enon.—Has had a refreshing revival meeting. Has a Sunday-School, and a weekly prayer-meeting.

Mud Creek.—Requests the Association to convene with her in 1872. Has had a Sunday-school which continued during the Winter. Prayer-meeting part of the year.

Hendersonville.—Has a Sunday-school, 40 to 45 scholars, 5 to 6 teachers, and library of 150 volumes. Raised $5 for Home Missions.

Gash's Creek.—Has a Sabbath-school of 50 scholars.

Broad River.—Has a monthly prayer-meeting.

Bent Creek.—Has a regular monthly prayer-meeting.

NEXT ANNUAL MEETING.

Your Committee on Time and place of holding next Association recomend that you meet with Mud Creek church, Saturday before the first Sabbath in September, 1872, at 11, A.M. They recomend, also, that E. M. Anderson preach the Introductory Sermon, and that P. R. Young be alternate.

RESOLUTIONS. 1871

Resolved, That we recommend the pastors in this Association to explain to their churches the advantages of monthly cributions for missions and the support of their ministers.

E. M. ANDERSON.

On a motion to lay the above on the table, a warm debate arose; one party urging that to pass resolutions and never reduce them to practice, as had been the case heretofore, was too absurd to be tolerated among Christian men. The other party feared the fate of the resolution. The motion to lay on the table was withdrawn, and the resolution passed.

Resolved, That we annually elect an historian, whose duty it shall be to keep a complete file of the Minutes of the body and record in a book, events, historical, biographical and incidental, such as are necessary to a correct history of the body, and report at each annual meeting. D. B. NELSON.

Resolved, That we fully endorse the course of the 2nd Baptist church of Richmond, Va., in rejecting their pastor for embracing the pernicious error of loose communion.

THOMAS STRADLEY, SEN.

Resolved, That the churches of the Salem Association desire their pastors to teach the scriptural mode of sustaining the mission cause. C. L. OSBORNE.

Resolved, That we advise our churches to elect their pastors for an indefinite time, rather than annually, as is the present custom.

D. B. NELSON.

Resolved, That we recommend the COTTAGE VISITOR, published by Eld. N. Bowen, at $1,50 a year, as a paper adapted to the wants of Baptists, and we do urge every Baptist in the bounds of this Association to support it. P. R. YOUNG.

Resolved, That the churches of this Association be requested to render their houses of worship as comfortable as circumstances will admit. G. S. JONES.

Resolved, That we tender our sincere thanks to the good breth-

ren and sisters, and friends, for their kindness and hospitality during the session of this body. ROB'T T. JONES.

Read and adopted report of Committee on Church Letters.

Adopted the report of Committee on Time and Place of next meeting.

Heard and adopted the report of Committee on Finance. See table for amount.

Elected R. H. Lewis Historian, by acclimation.

Ordered that the Clerk prepare and publish as many Minutes as the money on hand will pay for.

The Moderator returned his thanks to the body for the hearty co-operation of all the members in the maintainance of order.

M. Rickman made a few touching remarks, in the course of which he alluded to the organization of the Salem Association and stated that he was the only minister in the house, (Bro. Stradley being at the stand), who was at its formation.

Adjourned to meet at Mud Creek meeting-house, 2 miles South of Hendersonville, on Saturday before the 1st Sabbath in September, 1872, 11 A.M.

Prayer by the Clerk.

D. B. NELSON, M'd.

N. BOWEN, Cl'k.

1871

STATISTICAL TABLE.--1871.

CHURCHES.	PASTORS.	POSTOFFICES.	Pastor's Salary.	Sabbath m'tngs.	Baptized.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Dead.	Total.	Contributions.	No. in S. School	Vol's in library.
French Broad,	N. Bowen,	Hendersonville,	$59 00	1	36	14	2	*56	2	0	82	$1 60	72	160
Bear Wallow,	W. J. Willkie,	Bear Wallow,		1	1	4	0	10	5	0	49	80	0	0
Boilston,	E. M. Anderson,	Boilston,		2	0	1	0	3	0	1	59	75	0	0
Mills' River,	E. M. Anderson,	Mills' River,		3	9	7	0	14	5	1	134	1 25	0	0
Ebenezer,	A. J. Corn,	Hendersonville,		3	2	0	0	2	0	0	107	1 00	0	0
Hendersonville,	N. Bowen,	"		2	4	7	0	3	0	2	40	1 00	50	150
Beres,	T. Stradley,	Swannanoa,	50 00	4	1	1	1	1	0	1	52	1 00	0	0
Hominy,	E. Morgan,	Hominy Creek,		1	1	7	1	4	7	2	130	2 00	0	0
Broad River,	W. J. Willkie,	Stone Mountain,		3	0	1	1	9	1	0	97	1 00	0	0
Cane Creek,	"	Fair View,		2	0	0	0	7	6	0	117	1 00	37	0
Beulah,	G. W. Mace,	Bowman's Bluff,		1	1	8	0	4	0	2	74	1 00	0	0
Bent Creek,	E. Morgan,	Asheville,	8 20	0	0	2	0	2	0	0	34	1 60	0	0
Enon,	E. M. Anderson,	Davidson's River,		0	23	3	1	0	4	4	95	10	0	0
Mud Creek,	R. T. Jones,	Hendersonville,		4	1	3	3	5	2	1	40	1 00	0	0
Gash's Creek	J. Miller,	Asheville,		0	0	2	0	2	2	0	40	1 00	0	0
Hooper's Creek,	A. J. Corn,	Shufordville,		1	8	2	0	1	1	0	47	75	0	0
Asheville,	T. Stradley,	Asheville,	29 00	1,2,3	2	0	0	0	0	0	24	1 00	58	225
Liberty,	A. J Corn,	Edneyville,		2	1	5	0	5	1	0	61	1 00	0	0
Salem,	N. Bowen,	Shufordville,		3	46	13	0	‡51	1	0	107	1 50	40	100
* 53 were colored. ‡ Colored.														
Grand Total.....					136	80	9	179	35	11	1389	22 35	257	635

1871

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63
M6
C2

MINUTES

OF THE

THIRTY-FIFTH ANNUAL MEETING

OF THE

Salem Baptist Association,

HELD WITH

HOMINY BAPTIST CHURCH,

BUNCOMBE COUNTY, N. C.,

SEPTEMBER 5–6–7, 1873.

RALEIGH:

EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS.

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Names of Ordained Ministers in Salem Association.

D. B. Nelson,	Hendersonville, N. C.
W. J. Wilkie,	Deep Wallow, Henderson County, N. C.
G. S. Jones,	Hendersonville, N. C.
N. Bowen,	"
R. T. Jones,	"
T. Stradley, Sr.,	Asheville, N. C.
Enoch Morgan,	Laurel Fork, Buncombe County, N. C.
John Livingstone,	Asheville, N. C.
G. W. Brooks,	Brevard, Transylvania County, N. C.
Jos. W. Blythe,	
A. W. Beck,	Hendersonville, N. C.

PROCEEDINGS.

HOMINY BAPTIST CHURCH,
Sept. 5, 1873.

The Introductory sermon was preached at 11 A. M. by Eld. D. B. Nelson.

Services opened with hymn, "Children of the Heavenly King."

Prayer, followed with hymn, "A charge to keep I have."

Text, "Wist ye not that I must be about my Father's business." Luke 2 : 49.

Recess, one hour.

The Salem Association assembled in the church at 2 P. M.

Hymn, "O for a closer walk with God."

Prayer, Eld. C. M. Green leading.

The former Moderator called the Association to order. In the absence of the former Clerk, R. H. Lewis was requested to act as Clerk, *pro tem.*

T. A. Pack and P. R. Young were appointed Reading Clerks.

Letters were read from the following churches, and enrolled the names of delegates:

Asheville—Thos. Stradley, Sr., C. C. Matthews, L. D. Lanning.
Berea—B. G. Shope, B. F. Brevard.
Beulah—J. W. C. Blythe.
Brevard—G. W. Brooks.
Bear Wallow—J. B. Freeman, W. J. Wilkie.
Bent Creek—Thos. Stradley, Jr., Merritt Cagle.
Boilston—J. J. Orr.
Broad River—A. W. Morgan.
Cane Creek—Jesse Garren, A. H. Pinkerton.
Ebenezer—E. J. Shipman.
French Broad—D. B. Nelson, J. P. Morgan, R. H. Lewis.
Gash's Creek—J. W. Brookshier, J. M. Sales.
Hominy—E. Morgan, P. R. Young, T. A. Pack, J. Wilson Morgan, Jesse Morgan, S. F. Young, J. W. Stearns.
Hooper's Creek—James Garren, Jos. Youngblood.
Liberty—Mahlon Clark, W. D. Carver, Jesse Collins.
Salem—John Rickman, J. E. Young.
Hendersonville—Not represented.
Mud Creek— " "
Enon— " "
Avery's Creek— " "
Concord— " "

At the close of the reading of the church letters, the Moderator suggested that now was the appointed time at which to present objections to the "order" of any church.

No objection was presented.

ELECTION OF OFFICERS.

Elder D. B. Nelson, Moderator.
R. H. Lewis, Clerk.
J. J. Blythe, Historian.

The Committee on "Revision of Constitution and By-Laws," raised at the last meeting, made a report, which, on motion of G. W. Brooks, was laid on the table.

Motion by W. G. McCarson: That a Committee of five, including the Moderator and Clerk, be appointed to draft a Constitution and By-Laws for the government of this Association, and report to-morrow morning. Carried.

G. W. Brooks, P. R. Young and J. P. Morgan were appointed as the Committee, to act with the Moderator and Clerk.

Correspondents from sister Associations reported, as follows:

French Broad—J. W. Anderson, S. J. Morgan and Robert Patterson

New Found—W. W. Wells, Jacob Sams, C. M. Green and Ami Phillips.

Tuckasiege—C. B. Mingus, J. D. Wright, W. Haynes and Allen Haynes.

Others from New Found—J. T. Morgan and M. J. Ratliffe.

Motion by P. R. Young: That transient ministers and brethren representing Boards of good standing at home be invited to seats. Carried.

Under this motion, Elder N. B. Cobb, State S. S. Agent and Secretary N. C. Baptist State Convention, and Elder A. F. Redd, Editor *Biblical Recorder*, accepted seats.

On motion, Moderator appointed committees, as follows:

Preaching during the Session—Pastor and delegates of this church and J. P. Morgan and W. D. Carver.
Home Missions—W. J. Wilkie.
Foreign Missions—W. Haynes, Thos. A. Pack.
Education—C. B. Mingus, J. W. Stearns.
Periodicals—G. W. Brooks, P. R. Young.
Sunday Schools—N. B. Cobb, Thos. Stradley, Jr.
Temperance—R. H. Lewis, J. B. Freeman.
State of the Churches—C. B. Mingus, Rob't Patterson.
Church Letters—R. H. Lewis, J. D. Wright.
Order of Business—G. W. Brooks, S. F. Young.
Time, Place, &c.—W. J. Wilkie, J. P. Morgan, J. M. Brookshier.

C. B. Mingus wishes instructions from the Association as to the duties of the committees on Preaching, Education and State of the Churches. The body gives no instructions.

On motion, the Moderator appointed a Committee on Finance, viz.: R. H. Lewis, J. P. Morgan and W. G. McCarson.

On motion of Thos. Stradley, Jr., adjourned to 10 A. M. to-morrow.

Committee on Preaching announced services at 11 to-morrow morning at the stand, by G. W. Brooks; at 2 P. M. by N. B. Cobb; to-night, at church by C. M. Green.

The Pastor of the church announced the names of brethren, sisters and citizens who were prepared to entertain delegates and visitors.

SATURDAY, Sept. 6—10 A. M.

Association assembled.
Hymn, "Jesus, lover of my soul."
Moderator called the house to order.
Minutes of yesterday read and corrected.

REPORT ON ORDER OF BUSINESS.

Meet on Saturday at 10 A. M. Devotional exercises ten minutes. Reading Report on Order of Business. Report on Constitution. Reports on miscellaneous subjects, as follows: Home Missions. Foreign Missions. Education, Periodicals, Sunday Schools, Temperance, Historian's Report. State of the Churches, Church letters, Finance: Time, place, &c. Adjourn at 1 P. M. Recess fifty minutes. In afternoon, adjourn at will. On Sunday, a S. S. mass meeting at the stand at 9 A. M.

G. W. BROOKS,
S. F. YOUNG.

The report was adopted.

On motion, the rules were suspended to entertain a motion by P. R. Young,

That speeches by delegates be limited to ten minutes and by visiting brethren representing Boards and periodicals to thirty minutes. Carried.

The Committee on the Constitution reported. (See Appendix.)

The report and Constitution were unanimously adopted. The [illegible] by sections, and so adopted.

On motion of W. G. McCarson, it was then adopted as a whole.

The report was discussed by T. Stradley, Sr., W. G. McCarson, the Moderator, E. Morgan, C. M. Green, P. R. Young.

Committee on Home Missions reported:

Since the last meeting of your Association, one missionary has been employed in your bounds, under the direction of the Executive Board of the Western Baptist Convention. He has travelled one thousand miles, delivered one hundred and eleven sermons, conducted thirteen prayer meetings, organized two Sunday Schools, baptized thirty-eight and collected on his field of labor $61.05, which is all that he has received for five months and nine days' labor. There is much destitution of Baptist preaching in the bounds and on the borders of the Salem Association—more than one missionary can supply. A very small monthly contribution from each one of the fifteen hundred Baptists of this Association would keep two or more missionaries in the field ALL the while at living salaries. We suggest that the delegates present pledge themselves to raise a certain sum from each of the congregations to which they belong for missionary purposes within the bounds of this Association and bring the same up to the next session of this body. An average of three cents a month from every Baptist, male and female, in this Association would raise a salary of five hundred dollars for a missionary. No one who refuses to pay so small an amount for missions should claim to be a Missionary Baptist. Our missionaries must be better sustained or they will be compelled to quit the field. We would also recommend to the churches the work of the Domestic and Indian Mission and S. S. Board of the Southern Baptist Convention.

W. J. WILKIE.

The report was discussed by E. J. Shipman, Thos. Stradley, Sr., Rob't Patterson, N. B. Cobb, E. Morgan and P. R. Young. Adopted.

REPORT ON FOREIGN MISSIONS.

As to what you have done on this subject we have no means of knowing, and refer you to your statistics and the examination of your own hearts. The first foreign missionary we have any account of was Jesus Christ. He came all the way from Heaven to earth to seek and save the lost—broke down the wall of partition between Jew and Gentile, offering salvation to all. He says: "If you love me, keep my commandments." And one of his commands is: "Go teach all nations." "Unless ye have the spirit of Christ ye are none of His." If we possess the spirit of Christ, we can but be "Foreign Missionaries." The spirit of Christianity and the Mission spirit go hand in hand. When our Saviour was engaged in His Father's business. His earthly wants were cared for by his devoted followers who ministered unto him of their substance. We have a number of Missionaries in the Foreign field. We should hold the rope while they go down into the dark wells of heathenism. The Macedonian cry comes to us from almost every quarter of the globe, "Come over and help us." We should pray the Lord of the harvest to send forth more laborers into the vineyard, and we furnish the means to carry on the work.

W. HAYNES,
THOS. A. PACK.

The report was discussed by W. Haynes, A. F. Redd and Thos. Stradley, Sr. Adopted.

Recess, 50 minutes.

Reassembled.

REPORT ON EDUCATION.

Your Committee cannot too strongly recommend this matter to the churches, and members composing this Association. First, we should educate the masses, to whom we must look for our future prosperity. For, as Baptists, we believe we hold the truth. Consequently, the more light, the better for our cause. Second, The Churches should see that our ministers are educated, that they may be fully able to contend successfully against the wicked powers that be. The Committee would recommend the Tuckasiege Baptist High School, located at Holly Springs, Macon County, N. C., it being the most convenient literary institution under our patronage. And we recommend Wake Forest College, where instruction is thorough.

C. B. MINGUS, Ch'n.

Discussed by J. W. Anderson, R. H. Lewis, Robert Patterson, C. B. Mingus, W. Haynes. Adopted.

REPORT ON SUNDAY SCHOOLS

was read by the Clerk, in the absence of the Chairman, N. B. Cobb, who was absent on account of sickness.

On motion of P. R. Young, the consideration of this report was postponed till the Sunday School mass meeting to-morrow.

REPORT ON TEMPERANCE.

The word 'Temperance,' in its [illegible] means 'a restraining from the use of ardent spirits,' and this is the sense of the word as used always by [illegible] on the subject. But your Committee would [illegible] in this particular, and advocate Temperance [illegible] *moderation in all things*. We do not [illegible] the practice of moderate drinking. We [illegible] Christ should use ardent spirits [illegible]

We cannot understand [illegible] from the black catalogue [illegible] annual meeting of the Association [illegible] with all its hideous consequences, [illegible] unnoticed. We respectfully [illegible] of Christ, constituent [illegible] ter carefully and see [illegible] are not as great drawbacks to [illegible] the foul fiend of Intemperance.

J. [illegible] McN.

The report was discussed by Thos. [illegible], Jacob Sams and R. H. Lewis. Adopted.

In the absence of the [illegible], J. J. [illegible], was read by the Clerk. Ad[illegible] ordered to be [illegible] by the Historian in a book to be kept especially for the historical records.

REPORT ON THE STATE OF THE CHURCHES.

The letters sent up indicate that religion is at a low ebb in the bounds of the Association. And by reading the reports [illegible] Missionary, we believe that the cause is manifested in them; and we [illegible] recommend as an anti-

[illegible] part of interest in our common Zion, that each [illegible] capital in the various objects of Christian [illegible] in holding up the word of life before the [illegible] and in sending and keeping suitable men in the [illegible] aid the home missionary in [illegible] destitute places of our own country. Thus [illegible] an interest dear to your heart for which [illegible] evidence that your labor will not be in

C. B. MINGUS.
ROBT PATTERSON.

[illegible] without discussion.

[illegible] ON CHURCH LETTERS.

[illegible] Church Letters that have been handed in, we [illegible] formation necessary to give a fair exhibit of [illegible] on Constitution have an Article on this [illegible] ged from any further consideration of it.

R. H. LEWIS.
J. D. WRIGHT.

Adopted.

REPORT ON FINANCE.

"Your Committee [illegible] the following amounts from each church: (To which was [illegible] by delegates from these churches enough to make the amount as follows:

Beulah	$ 1 00
Bolliston	35
Bear Wallow	1 10
Dent Creek	95
Asheville	1 25
Hendersonville	
Liberty	1 30
Cane Creek	1 00
French Broad	2 30
Hominy	2 85
Berea	1 15
Salem	2 00
Broad River	1 10
Concord	
Hooper's Creek	1 25
Gash's Creek	80
Ebenezer	75
Brevard	1 60
Total	$20 75

R. H. LEWIS, Ch'n.

Adopted.

REPORT ON PERIODICALS.

We earnestly recommend the *Biblical Recorder* to every Baptist family in the bounds of the Association—and that we make it *the* paper for our people in every particular by a liberal support.

G. W. BROOKS, Ch'n.

Remarks were made by Eld. A. F. Redd, Editor of the *Biblical Recorder*.

The rules were, on motion, suspended, and twenty-five minutes allowed to the Editor to take subscriptions.

The report was then adopted.

Resolution by R. H. Lewis:

Resolved, That this Association recommend to the churches composing it, the necessity of a more careful examination of candidates for membership in their bodies.

Adopted.

Leave of absence was granted to E. J. Shipman.

On motion, adjourned till 9 A. M. to-morrow at the stand.

Collection for Clerk, $8.95.

SUNDAY, 9 A. M.

Association convened at the stand.

Hymn, "A charge to keep I have."

Prayer, Rob't Patterson leading.

The rules, on motion, were suspended to take up the remaining business of the session.

REPORT OF COMMITTEE ON TIME AND PLACE.

Place—Enon Baptist Church, Transylvania County, N. C.

Time—Friday, 11 o'clock, A. M., before the first Sabbath in September, 1874.

Introductory Sermon, Enoch Morgan; Alternate, Thos. Stradley, Sr.

Missionary Sermon, G. W. Brooks; Alternate, N. Bowen.

W. J. WILKIE,
J. P. MORGAN,
J. M. BROOKSHIER,
Com.

Adopted.

The following was offered by G. W. Brooks:

WHEREAS, We believe there exists a great necessity for having a Missionary to labour in the bounds of our Association, a man of eminent piety and ability, who can give all his time to the work; therefore.

Resolved, That a committee of five be appointed to procure the means and the minister, (if possible,) for at least six or eight months of the ensuing Associational year.

Discussed by E. Morgan, Brooks, Green and Lewis. Carried.

In accordance with the foregoing, the Moderator appointed the following as Committee: G. W. Brooks, S. F. Young, J. P. Morgan, P. R. Young, J. B. Freeman.

Motion by J. B. Freeman:

That the Sunday Missionary Collection go to Home Missions Carried

On motion, messengers to sister Associations were appointed, as follows:

To New Found—E. Morgan, S. F. Young, J. W. Stearns

To Tuckasiege—G. W. Brooks, W. G. McCarson, D. B. Nelson, P. R. Young, W. J. Wilkie.

To Transylvania—W. D. Carver, W. G. McCarson, Mahlon Clark.

To Green River—W. J. Wilkie, A. W. Morgan.

To French Broad—E. Morgan.

Resolution by J. D. Wright:

Resolved, That the thanks of this body be tendered to the brethren, sisters and citizens of the surrounding country, for their abundant hospitality.

Adopted.

Motion by E. Morgan:

That the Clerk print and circulate as many Minutes as the money contributed will allow. Carried.

THE MATTER OF WILLIAM LANKFORD.

E Morgan moved that the action taken by Broad River church in excluding from fellowship William Lankford, be endorsed by the Salem Association; and that this body recommend that the record of the matter be sent to the *Biblical Recorder* for publication, and that the *Index* be requested to copy; also that mention be made of it in the minutes of this body.

The record of Broad River Church states that on the 25th of April, 1873, William Lankford was found guilty of fraud, deception and embezzlement and excluded from the fellowship of that church.

Report on Sunday Schools was then taken from the table. Addresses by N. B. Cobb, D. B. Nelson, and A. F. Redd

A collection of $7.35 was then taken up for the Sunday School Board represented by N. B. Cobb.

The report was adopted, as follows:

Your Committee are informed that there are about fifteen Sunday Schools connected with the twenty-two churches of this Association. The church letters report, however, only five schools and give the statistics of three of them at one hundred and sixty-one officers, teachers and pupils.

We would recommend the appointment of an Associational Executive Committee of three, and a sub-committee of one from every church, whose duty it shall be to keep up a Bible Sunday School and Sunday School Missionary Society in every Baptist Church, and every destitute neighborhood where

practicable, to collect and report Sunday School statistics to the Sunday School Board of the Western Baptist Convention, and to the Secretary of the Domestic and Indian Mission, and Sunday School Board of the Southern Baptist Convention.

N. B. COBB,
THOS. STRADLEY, JR.

The Committee, as suggested in the foregoing, was appointed by the Moderator, as follows: P. R. Young, J. B. Freeman, J. B. Blythe, C. S. Osborne, R. T. Jones, R. H. Lewis.

The Sunday School Report was adopted.

Delegates to Western Baptist Convention—W. J. Wilkie and R. H. Lewis.

On motion of E. Morgan, the Salem Association then adjourned to time and place.

Immediately after the adjournment of the Association, Eld. A. F. Redd, Editor of the *Biblical Recorder*, preached the annual Missionary sermon.

Hymn, "Watchman, tell us of the night."

Text, "But the word of God is not bound."

Collection for Missions, $10.00.

D. B. NELSON, MODERATOR.

RICHARD H. LEWIS, *Clerk*.

[APPENDIX.]

CONSTITUTION

OF THE

SALEM BAPTIST ASSOCIATION,

OF NORTH CAROLINA.

WHEREAS, The Constitution of the Salem Baptist Association is lost or mislaid; and *whereas*, a committee of five were appointed by resolution adopted at the regular annual meeting of the said Association, held with Hominy Baptist Church, Buncombe County, N. C., September 5–7, 1873; therefore,

Resolved, That the following be adopted as the

CONSTITUTION:

ARTICLE I.

This body shall be known as the SALEM BAPTIST ASSOCIATION.

ARTICLE II.

This body shall consist of delegates annually appointed at a regular Church Conference, two for every church containing twenty-five members or less and two additional delegates for every other twenty-five members. And in the minutes there shall not appear in the list of delegates the name of any member who absents himself from the sessions of the Association without leave of the body.

ARTICLE III.

SEC. 1. The officers of this body shall consist of a Moderator, Secretary, Historian and Treasurer, who shall be elected annually by ballot immediately after the reading of church letters and the enrolling of delegates' names.

SEC. 2. The duties of Moderator and Secretary shall be such as those prescribed for those officers in "Mell's Parliamentary Practice."

SEC. 3. It shall be the duty of the Treasurer to receive and disburse all moneys belonging to this body and pay them out by order of the same.

SEC. 4. It shall be the duty of the Historian to keep such a historical record as the Association may direct.

ARTICLE IV.

This body shall meet annually according to adjournment.

ARTICLE V.

Whenever the minutes of any meeting of the Association are printed, a copy of this Constitution shall be printed with them.

ARTICLE VI.

Soon after the organization of this body, there shall be appointed by the Moderator, Committees on the following subjects, to-wit:

Home Missions, Foreign Missions, Education, Periodicals, Sabbath Schools, Temperance, State of the Churches, Finance, Order of Business, Preachers, and Time, Place and Annual Sermons of next meeting.

ARTICLE VII.

The form of Church letters shall be as follows:
Name of Church and [illegible]
Name of members [illegible] to Association.
Time of meeting.
Name of Pastor and [illegible] changes in pastorate during the year [illegible] reported.
Names of ordained [illegible]
Number and sex of [illegible]
Sunday School [illegible]
State whether there [illegible] number of volumes in library [illegible] number of scholars [illegible]
Statistics of Church [illegible]
Number died, [illegible] excluded. The state of religion [illegible] Times of regular prayer-meeting. [illegible] Amount paid for Pastor's salary, Home Missions, Foreign Missions, support of Sunday Schools, and amount contributed for any other benevolent object.

Any letter containing information on all these topics shall be rejected.

ARTICLE VIII.

This body shall be governed by the rules of "Mell's Parliamentary Practice."

ARTICLE IX.

This Constitution may be altered or amended by a two-thirds vote at any regular meeting.

STATISTICS FROM CHURCH LETTERS.

Churches.	Pastors.	Post Offices.	Salary.	Day of Meeting.	Baptized.	Received by letter.	Restored.	Dismissed.	Excluded.	Dead.	Total.	Contrib'ns.	No. in S. S.	Vols. in Library.
Asheville	Thos. Stradley, Sr.	Asheville		1st, 2d, 3d,		2				2	15	1 25		
Beeca	Thos. Stradley, Sr.	Asheville	50 00	4th,		2		3	3	1	51	1 15		
Bethel	G. W. Mace	Hendersonville		3rd,	22	5		15		3	92	1 00		
Brevard	G. W. Brooks	Brevard		2d, 4th,	1	6		1	1	1	52	1 60		
Bear Wallow	W. J. Waldrop	Bear Wallow			4						48	1 10		
Bird Creek	L. M. Anderson	Asheville		4th,						2	42	95		
Bird Town	S. W. Beck	Bird Town		2nd,				1			71	35		
Broad River	W. J. Waldrop	Bear Wallow			12				3	1	97	1 10		
[illegible]	[illegible]	[illegible]		4th,	14	25	1		9		100	1 00		
[illegible]	[illegible]	[illegible]			18	2		6		1	108	75		
Forest Road	[illegible]	[illegible]	12	1st,	[illegible]	2	1	2	1	1	98	2 30	86	160
Gerton	[illegible]	[illegible]			10	3		1	5		40	50	50	110
Hendrix	[illegible]	[illegible]		3rd,	2	1		2		3	11	2 85		
Hoopers Creek	[illegible]	Saluda		1st,		1			1		8	1 25		
Liberty	[illegible]	[illegible]			12		2				50	1 30		
Sodom	[illegible] Bowen	Shoalcreek		3rd,	1	2	1	1	4		125	2 00	25	
Hendersonville	[illegible]	[illegible]		3rd,		4					33			
Mud Creek	[illegible]	[illegible]		4th,							69			
[illegible]	[illegible]	[illegible]			1				1		114			
Saluda	[illegible]	[illegible]									42			
[illegible]	[illegible]	[illegible]									25			
Total			62 15		71	37	7	35	28	15	1,539	20 75	161	300

1873

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MINUTES

OF THE

THIRTY-SIXTH ANNUAL MEETING

OF THE

Salem Baptist Association,

OF

NORTH CAROLINA

HELD WITH

ENON BAPTIST CHURCH,

TRANSYLVANIA CO., N. C.

September 4th, 5th, 6th, 1874.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS.
SEPTEMBER, 1874.

1874

Ordained Ministers in Salem Association.

G. W. Brooks,	Brevard,	North	Carolina.
A. W. Beck,	Davidson River,	"	"
N. Bowen,	Hendersonville,	"	"
G. S. Jones,	"	"	"
R. T. Jones,	"	"	"
John Livingstone,	Ashville,	"	"
Enoch Morgan,	Laurel Fork,	"	"
D. B. Nelson,	Hendersonville,	"	"
Thos. Stradley, Sr.,	Asheville,	"	"
W. J. Wilkie,	Bear Wallow,	"	"
E. Allison,	Hendersonville,	"	"
Wm. Mintz,			

PROCEEDINGS.

Enon Baptist Church,
Friday, Sept. 4th, 1874.

The hour having arrived and neither the Principal or Alternate being present to preach the Introductory Sermon, the former Clerk called the brethren together.

On motion of G. W. Brooks, it was determined to hold a general prayer-meeting, when the brethren might freely speak of any thing for the good of the cause.

The Pastor of the church opened the exercises by reading one of the Psalms. After singing, prayer was offered by G. W. Brooks, who then addressed the brethren. E. J. Morgan and the Pastor also participated in the exercises.

Recess forty minutes.

At 1½, P. M., the Association reconvened.

Singing of the hymn: "Children of the heavenly King."

In the absence of the Moderator the Clerk called the Association to order.

On motion of E. J. Morgan, W. [illegible] was elected to act as Moderator till the [illegible] election.

W. Haynes and C. M. [illegible] were appointed Recording Clerks.

Letters were read from the following Churches and Delegates' names enrolled:

Asheville—C. M. Williams.
Berea—J. P. Read.
Beulah—R. F. Orr, H. D. [illegible]
Brevard—G. W. Brooks, [illegible]
Enon—A. W. Beck, Jacob [illegible], D. Young, E. Nelson, J. S. Williams, D. A. Surrett.
French Broad—Jno. P. Mo[illegible], W. H. Lewis.
Hendersonville—(Read the [illegible] R. T. Hu[illegible]ith.
Hominy—E. J. Morgan, J. W. [illegible] Morgan, W. [illegible]
Hooper's Creek—J. M. [illegible]
Mud Creek—S. H. Pa[illegible].
Salem—H. D. Bolen, R. T. [illegible].

The Moderator requested Elder W. Haynes to read the Constitution.

The Constitution was then read.

On motion of the Clerk, a Committee of three was appointed as a Committee on Credentials, to report as soon as possible. Committee—E. Allison, E. J. Morgan and C. M. Williams.

The Committee on Credentials reported the names of those mentioned above as entitled to seats.

The election of officers resulted as follows:

G. W. Brooks, Moderator; R. H. Lewis, Clerk; Jno. P. Morgan, Treasurer: Charles Osborne, Historian.

The Moderator appointed, in accordance with the requirements of the Constitution, Committees on the following subjects:

Home Missions } —R. H. Lewis and A. W. Beck.
Foreign Missions}
Temperance—C. M. Williams and E. J. Morgan.
State of the Churches—R. H. Lewis, Jere. Osborne and R. B. Williams.
Finance—J. P. Morgan and W. G. McCarson
Order of Business—E. J. Morgan and H. D. Bolen.
Preaching—Pastor and Deacons of Enon Church.
Time, Place, &c—R. F. Orr, J. P. Morgan and A. W. Beck.
Education } —W. Haynes and E. Allison.
Periodicals }
Sunday Schools—H. D. Bolen, J. P. Morgan and Lemuel Brooks.

Invitiations to seats of Messengers of Sister Associations.

From Tuckasiege, Elder W. Haynes; from Transylvania, J. N. McCall.

On motion of E. Allison, transient and visiting brethren, and those representing Boards, were invited to seats.

On motion of the Clerk, the Committee on Order of Business were ordered to report the first thing to-morrow morning.

Motion by A. W. Beck: That when this body adjourns to-day it adjourn to meet at 9½, A. M., to-morrow. Carried.

Committee on Preaching reported: W. G. McCarson to preach to night at church. Elder W. Haynes, Saturday at 11, A. M., followed by E. J. Morgan.

On motion, adjourned to 9½, A. M., to-morrow. Prayer by Elder W. Haynes.

SATURDAY MORNING, 9½, A. M.

Devotional exercises conducted by H. D. Bolen.
Minutes of yesterday read and corrected.

REPORT OF COMMITTEE ON ORDER OF BUSINESS.

We suggest the adoption of the Order of Business of last year.

E. J. MORGAN,
H. D. BOLEN.

Adopted.

REPORT ON HOME AND FOREIGN MISSIONS

The Committee would suggest that the necessity for Home Missions would not exist in the bounds of [illegible] Association if the pastors would perform their full duty, and if all the members were engaged in the propagation of the Gospel.

But is not every professor [illegible] Home Missionary? Can he refrain, if he has tasted the [illegible] spreading the precious truth be known. The christians [illegible] to a great degree responsible for the [illegible].

The Committee [illegible] any plan other than that mentioned above for the [illegible] Missions.

[illegible]

When applied to [illegible] reply is: "We must attend to [illegible] and feed in to be selish? Is not the [illegible] The christian whose heart [illegible] will not be found lacking [illegible] great mistake to think that [illegible] one helps the other.

When churches [illegible] in the heathen lands as [illegible] longer rests upon us to [illegible]

Brethren, ye are [illegible] fined, refused an [illegible] are fulfilling the [illegible]

If we are christians [illegible] not, it is high time to [illegible].

G. H. [illegible].

Remarks were made upon the report by [illegible], W. Haynes, W. G. M[illegible], G. W. [illegible] and H. H. Lewis.

The report was then adopted.

The letter of the [illegible] was handed in, read and referred to the Committee on Credentials.

REPORT ON EDUCATION AND PERIODICALS.

Your Committee on Education and Periodicals report that the term educa-

[illegible] Nothing has a tendency to expand and develope [illegible] like a liberal education, and prepare the professors to fill useful [illegible] in life, and comprehend the great truths of Divine revelation. The [illegible] is felt with force in any community. Owing [illegible] the demand of our people and the great scarcity of [illegible] schools, a good religious paper is indispensable [illegible] people appreciates a good moral and religious training. [illegible] the Biblical Recorder to be published at Raleigh, N. [illegible] recommend it to every Baptist family in the As- [illegible] of bible principles and moral truths. The For- [illegible] published at Richmond, Va., gives important items [illegible] A child's paper, for families and Sunday Schools, [illegible] Words, published at Marion, Ala.

W. HAYNES.
E. ALLISON.

[illegible] of E. J. Morgan, the rules were suspended and [illegible] allowed to R. H. Lewis to obtain subscrip- [illegible] to the Biblical Recorder.

The report was then adopted.

The letter from Ebenezer Church was then handed in, read and referred to the Committee on Credentials.

REPORT ON SUNDAY SCHOOLS.

Your Committee [illegible] informed, through the statistics in the church letters, that the [illegible] Sunday Schools has greatly increased in the bounds of the Association.

Statistics as follows: Schools 10; officers 25; teachers 32; scholars 420; conversions, 35[illegible]. We would recommend the appointment of an Associational Executive Committee of three, and a sub-committee of one from each church [illegible] it shall be to keep up a Bible Sunday School and Sunday School [illegible] Society in every Baptist Church and every destitute neighborhood where practicable, to collect and report Sunday School statistics to the Sunday School Board of the Western Baptist Convention, and to the brethren of the Domestic and Indian Mission, and Sunday School Board of the Southern Baptist Convention.

H. D. BOLEN,
J. P. MORGAN.

Adopted.

Committee on Credentials reported that they found the letter of the Hendersonville Church to be correct, according to the Constitution, and that of Ebenezer Church to be incorrect.

On motion of C. M. Williams, Bro. T. J. Shipman was invited to a seat in this body as a visiting brother. The seat was accepted.

REPORT ON TEMPERANCE.

Tmperance, as enjoined by Holy Writ, is a moderate use of things necessary and total abstinence from all things evil. Agreeable to this definition, there can be no temperate use of intoxicating liquors, except for medical or

mechanical purposes. The old-joyism that moderate dram drinking is consistent with the christian character is not only erroneous, but a snare of Satan to entrap the unwary christian. We rejoice that we are in the dawn of a brighter day. The friends of Temperance are taking a decided stand in all quarters of the globe, and the Baptists are not behind in the noble work. Still we fear that many of our churches are not entirely free from this dangerous practice. We, therefore, advise the churches to be vigilant in dealing with drinkers, makers and vendors of ardent spirits, to fellowship no one who will persist in either of these wickednesses. Deal alike with the drunkard and the drunkard-maker.

Notwithstanding drinking is the most hideous form which the monster assumes, yet we must not overlook the many other dangerous evils of intemperance. We must observe due moderation in words, sleep, dress and talk. Temperance in pleasure should likewise be observed by the followers of Jesus. Especially would we advise our young members to avoid the many snares, known as innocent amusements and pastimes—words employed by Satan himself.

Young soldiers of the cross, amuse yourself reading good religious literature, and pass your spare time in meditation and prayer, that you may be able to withstand the many wiles of Satan and attain an elevated standard of piety.

C. M. WILLIAMS.

An amendment was offered by R. H. Lewis: That the 9th and 10th verses of the 6th chapter of 1st Corinthians be annexed to the report.

The amendment was discussed by R. H. Lewis, W. G. McCarson, G. W. Brooks and C. M. Williams.

The amendment and the report were adopted.

No report by the Historian.

REPORT ON STATE OF THE CHURCHES.

The Committee would beg leave to say, in the outset, that they, not having had access to more than half of the letters which ought to have been brought up to the Association, are not able to present as accurate a report as they would wish.

They gather from the letters handed in that in those churches there has been a gain of 39 members; and the Committee judge from the tone of these documents that the churches are living in violation of the known commands of God. The meagre contributions all tell the sad tale that they do not feel the necessity that is laid upon them by the Holy Scriptures of attending to the welfare of Zion.

They find that in ten churches the sum of $261 00 is the whole aggregate amount paid in for their pastors' salary of the past year, making an average of $26.10 to each pastor.

From these facts we are forced to the conclusion that the churches are in a very low condition, and that their "state" is a very bad one indeed. The flock starving for the want of spiritual food, and the pastor's needing—shall we say it?—bread and meat.

E. H. LEWIS,
JERE. OSBORNE,
R. B. WILLIAMS.

The report was discussed by E. Allison, G. W. Brooks and R. H. Lewis.

Adopted.

REPORT ON TIME, PLACE, &c.

Place—Sulpha Church, Henderson County, N. C.
Time—Friday, 11 A. M., before the first Sunday in September, 1875.
Introductory Sermon—E. Allison; alternate, E. Morgan.
Missionary Sermon—D. B. Nelson: alternate, G. W. Brooks.

Respectfully submitted,

J. P. MORGAN,
A. W. BECK,
R. F. ORR.

Adopted.
Recess fifty minutes.

AFTERNOON.

Re-assembled.
Singing: "O! where shall rest be found."
On motion, a Committee consisting of C. M. Williams, Jno. P. Morgan, R. T. Hollingsworth, Lemuel Brooks and A. W. Beck, were appointed to select a person to deliver the Sunday School address at the Sunday School mass meeting to-morrow morning.
Resolution by R. H. Lewis:

Resolved, That the thanks of the Association be tendered to the brethren, sisters, and citizens generally, for their abundant and hearty hospitality.

Adopted.
Resolution by W. Haynes:

Resolved, That the money collected after the preaching of the Missionary Sermon to-morrow morning be appropriated to Foreign Missions.

Adopted.
Resolution by W. Haynes:

Resolved, That the Moderator appoint, to-morrow, as many delegates to the Western Baptist Convention as the missionary money will allow.

Adopted.
Committee on Preaching report: Preaching at the Stand, 3½ P. M., this day, by E. J. Morgan. To-night, by W. Haynes.
On motion, the Committee on Preaching were requested to make arrangements for preaching to-morrow afternoon

and night, and for as many times thereafter as they may elect.

REPORT OF COMMITTEE ON SUNDAY SCHOOL ADDRESS.

The Committee report that they have selected R. H. Lewis to deliver the Sunday School Address.

Adopted.

REPORT ON FINANCE.

Your Committee report the following amounts sent up by the churches for minutes:

Asheville,	$1 00
Brevard,	1 50
French Broad,	1 65
Hooper's Creek,	1 00
Berea,	75
Hominy,	2 00
Hendersonville,	1 00
Beulah,	65
Salem,	2 00
Mud Creek,	0 00
Enon,	1 75
T. J. Shipman,	90
Total,	$14 10

JNO. P. MORGAN,
W. G. McCARSON.

Adopted.

Committee on Preaching report: Preaching — P. M., to-morrow, J. H. Duckworth; preaching to-morrow night, E. Allison.

Resolution by C. M. Williams:

Resolved, That we request the churches to send up, at the next meeting of the Association, one dollar for each delegate, to defray the expense of compiling and printing the minutes.

Adopted.

On motion of C. M. Williams, each church represented here to-day was requested to pay in one dollar additional to that reported in the Finance report, for printing minutes.

Amounts were then handed in as follows:

French Broad, $1.00; Hominy, $1.00; Berea, $1.00; Beulah, 50 cts.; Enon, $1.10; Asheville, $1.00; Hendersonville, $1.00; Brevard, $1.00; Salem, $1.00; Hooper's Creek, 25 cts.; Mud Creek, 50 cts.; Pleasant Grove, (Arm of French Broad,) $1.00.

Motion by E. Allison: That the Clerk be allowed six dollars for his services and that the balance be expended in printing the minutes. Carried.

Messengers were appointed to the sister Associations as follows:

To French Broad Association.—C. M. Williams, E. Allison and T. Shelley, Sr.

To New Found.—E. Morgan and E. J. Morgan.

To Tuckasiege.—G. W. Brooks, J. P. Morgan, E. Allison, D. B. Nelson, R. H. Lewis and E. Morgan.

To Transylvania.—A. W. Beck, W. G. McCarson and E. Allison.

To Green River.—W. J. Wilkie.

On motion, adjourned to time and place.

The Moderator made an appropriate closing address, after which, the delegates gave to each other the right hand of fellowship, while the congregation were singing.

SUNDAY.

At 10, A. M., the Sunday School address was delivered by the person selected the day previous.

At 11, A. M., the Missionary Sermon was preached by Elder G. W. Brooks,, from 24th verse of 12th chapter of Acts of Apostles: "But the word of God grew and multiplied."

Collection for Foreign Missions, $11.30.

Elder W. J. Wilkie and R. H. Lewis were appointed delegates to the Western Baptist Convention, to be held with the church at Hominy in the current month.

G. W. BROOKS, Moderator.

Richard H. Lewis, Clerk.

Note.—The meagre attendance of delegates was, doubtless, due to a dangerous epidemic of fever that prevailed not distant from the church.

[APPENDIX.]

CONSTITUTION

OF THE

SALEM BAPTIST ASSOCIATION,

OF NORTH CAROLINA.

WHEREAS, The Constitution of the Salem Baptist Association is lost or mislaid; and *whereas*, a Committee of five were appointed by resolution adopted at the regular annual meeting of the said Association, held with Hominy Baptist Church, Buncombe County, N. C., September 5-7, 1873: therefore,

Resolved, That the following be adopted as the

CONSTITUTION:

ARTICLE I.

This body shall be known as the Salem Baptist Association.

ARTICLE II.

This body shall consist of [illegible] Church Conference, two [illegible] or less and two additional [illegible] and in the minutes there shall [illegible] ber who absents [illegible] of the body.

ARTICLE III.

SEC. 1. The [illegible] Secretary, Historian and Treasurer [illegible] after the reading [illegible] minutes.

SEC. 2. The [illegible] as those prescribed for the [illegible]

SEC. 3. It shall [illegible] moneys below [illegible]

SEC. 4. It shall [illegible] as the Association may [illegible]

ARTICLE IV.

This body shall [illegible]

ARTICLE V.

Whenever the [illegible] of this Association are printed, a copy of this Constitution shall be printed with them.

ARTICLE VI.

Soon after the organization of this body, there shall be appointed by the Moderator, Committees on the following subjects, to-wit:

Home Missions, Foreign Missions, Education Periodicals, Sabbath Schools, Temperance, State of the Churches, Finance, Order of Business, Preaching, and Time, Place and Annual Sermons of next meeting.

ARTICLE VII.

The form of Church letters shall be as follows:

Name of Church and date of existence.

Name of members delegated to Association.

Time of meeting.

Name of Pastor and his post-office, and if any changes in pastorate during the year, by death or otherwise, to be noted.

Names of ordained ministers in membership.

Number and sex of members.

Sunday School statistics shall be as follows:

State whether the School is Baptist or Union—number of volumes in library—number of officers, teachers and scholars—number of scholars converted during the year.

Statistics of Churches shall be as follows:

Number died, excluded, restored (and how) and baptized. The state of religious feeling during the year. Time of regular prayer-meeting. Amount sent up for minutes. Amount paid for Pastor's salary, Home Missions, Foreign Missions, support of Sunday Schools, and amount contributed for any other benevolent object.

Any letter not containing information on *all* these topics shall be rejected.

ARTICLE VIII.

This body shall be governed by the rules of "Mell's Parliamentary Practice."

ARTICLE IX.

This Constitution may be altered or amended by a two-thirds vote at any regular meeting.

STATISTICS FROM CHURCH LETTERS.

1874

CHURCHES.	Organized.	PASTORS.	POST OFFICES.	Salary.	Day of Meeti'g.	Baptized.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Dead.	Membership.	Contributions.	No. in S. S.	Vol. in Library.
Asheville,	1829	Thos. Stradley, Sr.,	Asheville,	$ 25 00	1, 2, 3,	..	8	..	3	..	..	51	$ 2 00	53	50
Beren	1853	Thos. Stradley, Sr.,	Swannanoa,	50 00	4th,	..	..	..	1	1	..	51	1 75	64	150
Beulah	...	A. J. Corn,	Calhoun,	.....	3rd,	..	3	1	3	8	1	83	1 15	...	...
Brevard,	1869	None,	.....	.....	2d, 4th	1	3	..	4	..	1	48	2 50	61	...
Bear Wallow,	...	Not Represented,	.....	.....	.....	..	..	..	..	..	..	.....	.....	.....	...
Bent Creek,	....	" "	.....	.....	.....	..	..	..	..	..	..	.....	.....	.....	...
Boilston,	....	" "	.....	.....	.....	..	..	..	..	..	..	.....	.....	.....	...
Broad River,	....	" "	.....	.....	.....	..	..	..	..	..	..	.....	.....	.....	...
Avery's Creek,	...	" "	.....	.....	.....	..	..	..	..	..	..	.....	.....	.....	...
Concord,	....	" "	.....	.....	.....	..	..	..	..	..	..	.....	.....	.....	...
Ebenezer,	....	" "	.....	.....	.....	..	..	..	..	..	..	.....	.....	.....	...
Cane Creek,	....	" "	.....	.....	.....	..	..	..	..	..	..	.....	.....	.....	...
Enon	1861	E. Allison,	Davidson River,	52 00	3rd,	1	1	..	..	4	1	111	2 85	42	...
French Broad,	1789	James Blythe,	Hendersonville,	22 00	2nd,	..	..	..	..	2	..	98	2 20	51	150
Gash's Creek,	....	Not Represented,	.....	.....	.....	..	..	..	..	..	..	.....	.....	.....	...
Hendersonville,	1844	E. Allison,	Hendersonville,	.....	2nd,	2	1	..	1	..	1	48	2 00	46	150
Hominy	1811	C. B. Mingus,	Pigeon River,	.....	3rd,	..	..	1	..	..	..	137	....	55	150
Hooper's Creek,	1856	W. J. Wilkie,	Bear Wallow,	38 00	3rd,	15	3	..	..	..	..	65	1 25	..	...
Liberty,	...	Not Represented,	.....	.....	.....	..	..	..	..	..	..	.....	.....	.....	...
Mud Creek,	1800	E. Allison,	Brevard,	.....	4th,	17	..	2	3	..	2	60	50	..	...
Salem,	1838	W. J. Wilkie,	Bear Wallow,	49 35	2nd,	9	2	..	..	..	..	138	3 00	48	150
				$236 35		45	21	4	15	15	6	890	$19 20	420	800

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MINUTES

OF THE

THIRTY-SEVENTH ANNUAL SESSION

OF THE

SALEM

BAPTIST ASSOCIATION,

OF

NORTH CAROLINA,

HELD WITH

Salem Baptist Church,

HENDERSON COUNTY, N. C.,

September 3rd, 4th, 5th, 1875.

"COTTAGE" PRINT,
Hendersonville, N. C.

PROCEEDINGS.

SALEM BAPTIST CHURCH,
Friday, Sept. 3rd, 1875.

The Introductory sermon was preached by Eld. W. J. Willkie, neither of the brethren who had been assigned that duty being present.

G. W. Brooks, pastor of the church, delivered a short and appropriate address of welcome to the Association.

After a recess of 40 minutes the delegates returned to the house. The Moderator, G. W. Brooks, read the 23rd Psalm. Singing and prayer by G. S. Jones.

On motion of N. Bowen, D. B. Nelson was requested to act as Clerk *pro tem.*

G. S. Jones and C. M. Williams were appointed Reading Clerks.

Letters were read from the following churches and delegates' names enrolled:

Asheville.—C. M. Williams.
Berea.—Robert Porter, G. N. Alexander, J. P. Reed.
Brevard.—W. Southern.
Bear Wallow.—J. H. Freeman, P. M. Freeman, W. J. Willkie.
Bent Creek.—W. W. Wells, M. R. Cook, R. Lane.
Cane Creek.—J. Ashworth, A. H. Pinkerton, W. D. Carver.
Hominy Baptist.—G. W. Brooks, N. Bowen, D. B. Nelson, D. Morgan, J. P. Morgan, J. S. Rhodes, John Rickman, W. R. Whitaker.
Mud Creek.—R. T. Jones, T. H. Painter.
Salem.—J. R. Garren, J. E. Young; J. Rickman, R. T. Tow, S. Fisher.
Gashes' Creek.—J. Brookshor, L. M. Donald.

Elected D. B. Nelson Moderator, N. Bowen Clerk, J. P. Morgan Treasurer and C. M. Williams Historian.

The Moderator appointed the following committees:

Home Missions.—R. T. Jones, A. H. Pinkerton.
Foreign Missions.—C. M. Williams, W. Southern.
Temperance.—W. W. Wells, W. R. Whitaker.
State of the Churches.—W. J. Willkie, L. Y. Israel.
Finance.—J. R. Garren, J. P. Morgan.
Order of Business.—G. W. Brooks, D. Morgan.
Preaching.—Pastor and delegates of Salem Church.
Time, Place &c., of next Meeting.—N. Bowen, J. Ashworth.
Education.—R. R. Porter, J. S. Rhodes.
Periodicals.—J. H. Freeman, J. E. Young.
Sabbath Schools.—J. R. Garren, W. Southern.

On motion of C. M. Williams, agreed to appoint a committee on the State of the Ministry. The Moderator appointed C. M. Williams, P. M. Freeman, John Rickman.

Called for messengers from sister Associations. Rev. T. Bright, from Newfound Association, reported himself and took a seat.

By motion invited ministers present, and not delegates, to seats

in the body. Accepted by G. S. Jones, W. G. McCarson.
Adjourned to 9½ Saturday, A. M..
Prayer by the Moderator.

SATURDAY, SEPT. 4TH, 9½, A. M.

Moderator read scriptures.
Prayer by W. G. McCarson.
Minutes read and approved.
Invitation to transient ministers extended. J. D. Hufham, editor *Biblical Recorder*, and W. Mintz accepted and took seats.
Adopted report of committee on Arrangement.
R. T. Jones read report on Home Missions. Recommitted.
Report of committee on the State of the Ministry, Read by C. M. Williams. Discussed and adopted.
Report on Periodicals read by J. H. Freeman. On motion suspended business 10 minuts to allow delegates time to subscribe for the *Recorder*. The report was then adopted.
Report on Education made special order first afternoon.
Letter from Hominy church read and delegates' names enrolled — L. Y. Israel, E. J. Morgan, J. W. Morgan.
Report on Sabbath Schools read by W. Southern. Adopted.
Report on Temperance, read by W. W. Wells. Adopted.
Suspended business at 11½ o'clock to hear a sermon by Eld. J. D. Hufham. Text. 2 Cor. 5 : 20; We pray you in Christ's stead be ye reconciled to God.
Recess for 30 minutes.
Returned to the house.
Report on State of churches, read by W. J. Willkie. Adopted.
Committee on Time, Place, &c., reported as follows :
Place—Bent Creek Church, Buncombe county.
Time—Friday before the 1st Sabbath in September.
Introductory Sermon—W. J. Willkie ; alternate, G. W. Brooks.
Missionary Sermon—D. B. Nelson ; alternate, G. S. Jones.
Adopted.
Owing to indisposition on the part of D. B. Nelson he was released from preaching the Missionary Sermon and J. D. Hufham appointed in his place.
Report on Education, read by Robert R. Porter. Speech by N. Bowen, urging the claims of the College at Hendersonville. Speech by J. D. Hufham. Report adopted.
Suspended business a few minutes to give N. Bowen time to open books for stock subscription to the College.
Report on Foreign Missions, read by C. M. Williams. Adopted.
Report on Home Missions, read by R. T. Jones. Adopted.

Resolved, That there be a collection taken for Bro. M. T. Yates, our Missionary in China, after to-morrow morning's sermon, the Moderator to appoint one delegate to the Western Baptist Convention for each five dollars collected.

Finance committee report $17,00 sent up by the churches, as follows:

Bear Wallow, $1,00; Brevard, $2,00; Asheville, $2,00; French Broad, 3,05; Berea, 1,00; Bent Creek, 85 cts.; Hominy, 1,50; Mud Creek, 1,65; Gashes' Creek, 1,25; Cane Creek, 1,20; Salem, 1,50.

On motion of J. P. Morgan, each member of this Association are requested to pay in 50cts. to defray expense of printing Minutes.

Amounts were then handed in as follows:

French Broad, 75 cts; Cane Creek, 50 cts; Mud Creek, 50 cts; Bent Creek, 35 cts; Bear Wallow, 50 cts; Asheville, 50 cts; Berea, 50 cts; Salem, 50 cts; Hominy, 50 cts; Gashes' Creek, 50 cts. Brevard 50. Total, 5.60.

Resolved, That we express our warmest thanks to the members of Salem Church for the very hospitible manner in which they have entertained the Association. C. M. Williams.

On motion of W. W. Wells, the Secretary was allowed 5,00 for his services, and ordered to print and distribute as many Minutes as the remainder will pay for.

Appointed the following correspondents:

To Newfound.—W. W. Wells, L. Y. Israel, E. J. Morgan, W. G. McCarson.

" *Tuckasiege.*—E. J. Morgan, L. Y. Israel, John Rickman.

" *Transylvania.*—N. Bowen, R. T. Jones.

" *Green River.*—N. Bowen, L. McDonald, W. J. Willkie.

" *Twelve Mile.*—W. W. Wells, G. W. Brooks, D. B. Nelson.

Adjourned.

Benediction by J. D. Hufham.

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REPORTS OF COMMITTEES.

TEMPERANCE.

The time has been when dram-drinking was thought to be consistent with a Christian character, but we rejoice to know that this time must be remembered with the things of the past. We are glad to see the interest that the friends of temperance are taking in behalf of this good work. Yet it is a lamentable fact that intemperance has crept into the highest circles of society, and fastened its hellish fangs upon some of the best talents of the land. We are made to tremble when we look over some late reports, from which it appears that in the U. S. there are 130,000 places licensed to sell spirituous liquors, and 300,000 persons employed. Now add to this the number employed in wholesale distilleries and it will reach at least 760,000

It is said we consume to the U. S. 152 000,000 gallons of spirituous liquors, costing the drinkers $[illegible] 000,000 when the clergy do not receive one fourth of this sum. As [illegible] are constantly going to the drunkard's grave! [illegible] especially ought to wake up on this subject. Sisters will you join [illegible]? The ladies are doing and have done a good work in [illegible] other parts. It is useless for us to speak of the temperance [illegible] have been broken and hopes forever blasted by the [illegible]. How many motherless and shivering [illegible] upon a cold heartless world! We are not to be [illegible] the [illegible] the great ocean of pain, [illegible] man being an [illegible] the whole firmament a canvass, it would [illegible] sible to paint a [illegible] pure of the misery and woe [illegible] this hideous [illegible] wound, therefore, advise the churches to [illegible] ship no drinker, [illegible] vender of ardent spirits.

There are [illegible] things under the head of temperance, that might [illegible] we should be temperate in eating, sleeping, dressing and [illegible].

Let us endeavor to be temperate in all things, and by so doing [illegible] a more elevated standard of piety in all our churches.

Respectfully submitted, W. W. Wells, [illegible]

ON EDUCATION.

Your committe are of opinion that general interest is felt among our people upon the subject of Education. We attribute the present prosperity of the denomination to the attention given to education during the last twenty-five years. We need to continue our efforts, to harmonize, concentrate, and give a little more attention to female culture, not forgetting to push forward to completion the Judson Female College at Hendersonville, which is now in the hands of the Carolina Educational Company. We are glad to learn that, the present condition of the College is very flattering, and we earnestly hope that the brethren of Salem Association will [illegible] their efforts in bringing about the speedy completion of the College.

Respectfully submitted,

Robt R. Pe[illegible],
J. S. Rhode

ON FOREIGN MISSIONS.

We are known abroad by the high appelation of Missionary Baptists. Do we sustain that reputation at home? Brethren the heathen are [illegible] by thousands, there are ministers ready to sacrifice their lives in the cause, but the pecuniary means are wanting. Brother Yates writes from Shanghai, China, under date of May 13: "I do not think the Board [illegible] to send any more missionaries to this field till the churches are prepared to give them their salaries quarterly in advance." Our missionaries are amazed, grieved, and discouraged at our conduct. Dr. H. A. Tupper, [illegible] Sec. For. Miss. Board, says in a recent circular, that the work must stop unless the churches take steps to sustain the missionaries. What are we doing to support these dear brethren? Berea has paid $7.30 and Salem $1.30—$8 60, that is all. Only think for a moment—a thousand Missionary Baptists living here in the full blaze of gospel light and paying only $8.60 to send a spark to the benighted heathen? Shame on us, brethren! Dr. Tupper proposes that the first Sabbath in October be set apart as a day of prayer

er and contribution for our Foreign Missionaries. Let us remember this, and keep it up during the entire year, and let no church fail to give something for Foreign Missions next year. C. M. Williams, W. P. Southern. } Com.

HOME MISSIONS.

Your committee regret to say, that there has not been anything done for Home Missions for the last year, or but very little as we can learn. This is not as it should be. We are at a loss to know what plan to propose that would meet the approval of your body, and remedy this great evil. We earnestly request that the ministers go forward in this matter as the word of God requires, and that the churches amply sustain them.

R. T Jones.
A. H. Pinkerton.

STATE OF THE MINISTRY.

Your committee being guided by the information they have been able to obtain, are under the painful necessity of reporting that, some of the ministers within the bounds of the Salem Association are the subjects of charges calculated to injure their usefullness, and retard the progress of religion in their localites. While such is the case, we have other ministers who are devoted men of God, and we therefore advise churches to be cautious, not only in selecting their pastors, but in admitting preachers into their pulpits. Call no one to the care of your spiritual interest who does not possess the qualifications set forth in Paul's 1st letter to Timothy, 3rd chapter and 1–7. And your committee are led to the farther conclusion that, we have some able ministers who are not employing their talents in the right direction. We need the hearty co-operation of all the piety and talent in our bounds to meet the multitudinous error afloat. But this want of co-operation is in a measure attributable to the fact that, we do not sustain our ministers. To remedy this evil your committee suggest that each church choose a suitable pastor and pay him a sufficient salary to enable him to devote the whole, or a good part of his time to their interest. C. M. Williams, *Ch'm'n.*

STATE OF THE CHURCHES.

Your committee report as follows:

It is evident from the statistics of the churches that are represented in this Association, that the churches are generally in a cold condition. It is also evident, that the churches not represented are not only cold, but are, in our judgment, neglecting their duty, in this respect. We hope that the churches will remember that they are the "salt of the earth," and that they are the "light of the world," and that they will endeavor to be more dutiful in the future than they have been in the past. Let us remember the condition of the churches as a matter of constant prayer.

W. J. Wilkie,
L. Y. Israel.

PERIODICALS.

We earnestly recommend *Kind Words*, as being one of the best Sabbth School organs in the land; also, as we have been readers of the *Recorder* for many years, we do think it to be sound on Biblical doctrine, and a firm

vindicator of Baptist principles; therefore, we earnestly recommend the *Biblical Recorder* to every Baptist family in the bounds of the Association, and that we make it the paper for our people, in every particular, by our liberal support.

J. H. FREEMAN,
J. E. YOUNG.

SABBATH SCHOOLS.

The statistics are imperfect. From the reports sent in we conclude that the interest in this important branch of Christian labor has not diminished during the year. We beg leave to call the attention of the clerks of our churches to the importance of sending *full* statistics upon all the points mentioned in the Constitution, and suggest to superintendents the duty of placing competent teachers over their classes, and of cultivating a benevolent spirit among the scholars.

ORDER OF BUSINESS.

Your committee suggest the adoption of the order of business of last year, with the following additions: Prayer meeting from half past nine to ten o'clock, sermon half past eleven, recess, of 30 minutes, half past two &c.

G. W. BROOKS,
D. MORGAN

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The following named brethren are hereby appointed delegates to represent Salem Association in the Western Baptist Convention, session of 1875, to meet at Hendersonville, Sept. 23rd, viz: W. J. Willkie, J. P. Morgan, R. T. Jones, C. M. Pace.

SUNDAY.

After sermon by J. D. Hufham, a collection for Foreign Missions was taken, amounting to a little over $22.00.

In the afternoon, J. H. Mills, Superintendent of the Orphan Asylum, addressed the congregation in behalf of that cause. Collection, $22.90.

D. B. NELSON, MODERATOR.
N. BOWEN, Clerk.

CONSTITUTION.

ARTICLE I.

This body shall be known as the *Salem Baptist Association.*

ARTICLE II.

This body shall consist of delegates annually appointed at a regular Church Conference, two for every church containing twenty-five members or less and two additional delegates for every other twenty-five members. And in the minutes there shall not appear in the list of delegates the name of any member who absents himself from the sessions of the Association without leave of the body.

ARTICLE III.

SEC. 1. The officers of this body shall consist of a Moderator, Secretary, Historian and Treasurer, who shall be elected annually by ballot immediately after the reading of church letters and the enrolling of delegates' names.

SEC. 2. The duties of Moderator and Secretary shall be such as those prescribed for those officers in "Mell's Parliamentary Practice."

SEC. 3 It shall be the duty of the Treasurer to receive and disburse all moneys belonging to this body and pay them out by order of the same.

SEC. 4. It shall be the duty of the Historian to keep such a historical record as the Association may direct.

ARTICLE IV.

This body shall meet annually according to adjournment.

ARTICLE V.

Whenever the minutes of any meeting of the Association are printed, a copy of this Constitution shall be printed with them.

ARTICLE VI.

Soon after the organization of this body, there shall be appointed by the Moderator, Committees on the following subjects, to-wit:

Home Missions, Foreign Missions, Education, Periodicals, Sabbath Schools, Temperance, State of the Churches, Finance, Order of Business, Preaching, and Time, Place and Annuall Sermons of next meeting.

ARTICLE VII.

The form of Church letters shall be as follows:

Name of Church and date of existence.

Name of members delegated to Association,

Time of meeting.

Name of Pastor and his post-office, and if any changes of pastorate during the year, by death or otherwise, to be noted.

Names of ordained ministers in membership.

Number and sex of members.

Sunday School statistics shall be as follows:

State whether the School is Baptist or Union—number of volumes in library---number of officers, teachers and scholars---number of scholars converted during the year.

Statistics of Churches shall be as follows:

Number died, excluded, restored (and how) and baptized. The state of religious feeling during the year. Time of regular prayer-meeting. Amount sent up for minutes. Amount paid for Pastor's salary, Home Missions, Foreign Missions, support of Sunday Schools and amount contributed for any other benevolent object.

Any letter not containing information on *all* these topics shall be rejected

ARTICLE VIII.

This body shall be governed by the rules of "Mell's Parliamentary Practice."

ARTICLE IX.

This Constitution may be altered or amended by a two-thirds vote at any regular meeting.

STATISTICAL TABLE

CHURCHES.	Date of Organization.	PASTORS.	POST OFFICES.	Value of Church Property.	Days of Meeting.	Received by Profession.	Received by letter.	Restored.	Dismissed.	Excluded.	Died.	Net Membership.	Contributions.	No. in S. S.	No. in S. S. Library.
Asheville,	1829	T. Stradley,	Asheville,	$25 00	1, 2, 3	0	0	0	7	3	1	37	$ 50 80	82	100
Bethel,	1858	T. Stradley,	Asheville,	50 00	4	1	2	0	0	0	0	55	12 55	74	160
Brevard,	1860	E. Allison,	Brevard,		4	0	0	0	0	0	0	50		58	
Bear Wallow,	1868	W. J. Willilde,	Bear Wallow,	35 00		0	8	0	0	0	0	60	241 00		
Boot Creek,		T. Bright,	Marshall,	16 70	4	0	4	1	1	4	0	45		60	
Cane Creek,	1800	L. W. Sams,	Grantville,	50 00	4	0	7	1	3	0	0	99		67	
French Broad,	1707	G. W. Brooks,	Dunn's Rock,	90 00	1	1	0	3	0	0	4	94	4 50	34	140
Grassy Creek,		W. W. Wells,	Asheville,		2	0	2	0	0	0	2	43		62	150
Ivy River,			Pigeon River,		3	0	0	1	0	0	0	100			
Jupiter Creek,	1813	C. B. Mimms	Davidson's River,		1	0	0	0	1	2		51			
Mill Creek,		E. Allison,			0	0	0	0	1	2		51			
Salem,	1868	G. W. Brooks,	Dunn's Rock,	34 45	2	2	1	0	6	2	0	129	2 60		150
				$301 15		4	24	6	17	10	9	763	$311 45	437	720

Minutes of the 38th Annual Session of the Salem Baptist Association of North Carolina

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PROCEEDINGS:

FRIDAY, SEPTEMBER 1ST, 1876.

The Salem Baptist Association met to-day in its 38th Annual Session, with the Church at Bent Creek, Buncombe county.

Elder W. J. Wilkie preached the Introductory Sermon. Text: "Lord, what wilt thou have me to do;" Acts 9 : 6.

In the absence of the former Clerk, appointed C. M. Williams Clerk pro tem.

After a recess of 35 minutes, reassembled, Elder D. B. Nelson, former Moderator, in the Chair. Sang, "I Love Thy Kingdom, Lord," and the Moderator led in prayer.

Appointed Dr. D. T. Millard and J. Williams Reading Clerks.

The following Churches presented letters, which were read and delegates enrolled:

Asheville—Elder John Mitchell, C. M. Williams, Dr. D. T. Millard, C. C. Mathews and J. L. Pleasant.

Berea—Joseph Cordell.

Brevard—Jesse Glazener, S. King, Wm. Aiken and L. Brooks.

Bear Wallow—Elder W. J. Wilkie, L. H. Freeman and J. B. Freeman.

Bent Creek—Elder W. W. Wells, M. R. Cook, N. B. Creasman and Thomas Stradley.

Broad River—J. M. Hudgins

Cane Creek—Johnson Ashworth, Jonathan Mooney and A. H. Pinkerton.

French Broad—Elder G. W. Brooks, J. S. Rhodes, J. P. Morgan, R. R. Porter and J. Rickman.

Gash's Creek—L. McDonald, J. M. Sales and E. M. Sales.

Hendersonville—Elder D. B. Nelson, Elder G. S. Jones, J. R. Garren and J. Williams.

Hominy—Elder E. Morgan, Elder E. J. Morgan and J. Wilson Morgan.

Salem—J. R. Lance, J. E. Young and John Sales.

NEW ORGANIZATION.

Appointed William Aiken and J. P. Morgan tellers, and proceeded to the election of the following officers:

Elder D. B. Nelson, Hendersonville, Moderator.

C. M. Williams, Asheville, Clerk and Historian.

Johnson Ashworth, Fairview, Treasurer.

The Moderator appointed the following Committees:

Home Missions—Lemuel Brooks, Jesse Glazener, Wm. Aiken.

Foreign Missions—J. L. Pleasant and J. R. Garren.

Temperance—Elder E. Morgan, J. B. Freeman.

State of the Churches—C. C. Mathews, J. S. Rhodes, J. E. Young.

Finance—J. R. Garren, L. McDonald.

Order of Business—Elders G. W. Brooks and John Mitchell.

Preaching—Elder John Ammons, J. P. Morgan and S. King.

Time, Place, &c—D. T. Millard and J. M. Sales.

Education—Elder John Mitchell, C. Williams.

Periodicals—Elders W. W. Wells and E. J. Morgan.

Sabbath Schools—J. L. Pleasant and L. H. Freeman.

Invited messengers from sister Associations to seats, and the following accepted:

From Newfound—Elders T. Bright and J. Miller, brethren J. P. Price and W. B. Case.

From French Broad—Elders John Ammons and S. J. Morgan, brethren N. Buckner, Jr., R. K. Freeman, J. N. Morgan, F. M. Williams and J. P. Morgan.

Transient ministers, representatives of Denominational Boards, &c., invited to seats. Accepted by Elder G. W. Purefoy, D. D., of Mr. Zion Association.

It is announced by Dr. Case that the Methodist congregation at Sardis tender the Association the use of their house of worship during the session. Referred to the Committee on Preaching.

Passed the following resolution:

Resolved, That all the preaching during the session, including Sabbath services, be submitted to the Committee on Preaching, and that they be instructed to arrange for but one sermon to-morrow, and that the Association adjourn at 11 o'clock to hear it.—J. P. Morgan.

It being suggested that there are some objections to the Constitution, the Moderator, on motion, appointed the following Committee to revise it: C. M. Williams, J. P. Morgan and J. Williams. On motion, the Moderator was added.

Adjourned to 9 a. m. to-morrow.

Prayer by Elder John Mitchell. Benediction by Moderator.

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SATURDAY MORNING, 2ND.

Met according to adjournment. Prayer by Elder Purefoy.

Minutes of yesterday read and adopted.

Invitation to transient brethren renewed. Accepted by Elder F. M. Jordan and brother John Jordan, of Beulah Association.

Report on order of business read and adopted.

Committees on Home Missions and Foreign Missions allowed further time to prepare reports.

Committee on Temperance reported as follows:

Your Committee on Temperance submit the following: First, That Temperance is one of the cardinal virtues, hence no man can be a christian and not be temperate. This is putting the subject in a strong light, but Paul says, "If any man have not the spirit of Christ, he is none of His." The christian, therefore, has the mind of Christ, and is led by the spirit, minds the things of the spirit, and has fruit unto holiness, which is the fruit of the spirit: and Temperance is one of the fruits of the spirit. The Committee would suggest that it is a

great shame that the children of light should be less wise than the children of the world -- in Paul's day those who strove for the mastery "were temperate in all things," that they might win a fading crown. We cannot consent to yield them "the palm when we strive for a crown unfading. Second, We must labor to promote temperance among all classes of persons, and to accomplish this best, our motto must be, "touch not, taste not, handle not the unclean thing." Let none of our churches connive at the making, vending or using of ardent spirits among their members.

E. MORGAN, }
J. B. FREEMAN, } Com.

After remarks by Elders F. M. Jordan, John Ammons, G. W. Brooks, and brother John Jordan, the report was adopted.

On invitation, Col. John K. Connally, of Asheville, and br. F. C. McCants, of Charleston, S. C., accepted seats in the Association.

The following report on the state of the churches, was read and adopted:

Your Committee on the state of the churches beg leave to report that, relying on their recollections of the reports read from the churches, before this body, they rejoice to say that they believe there has been some improvement in most of the churches represented, since last Association, not only in numbers added, but also in the spirit, zeal and self-sacrifice which several of the letters seem to exhibit. Yet we are sure there remains much to be done. We hope the twilight sun will be as the morning light, shining more and more unto the perfect day.

C. C. MATHEWS, }
J. S. RHODES, } Com'e.
J. E. YOUNG, }

Report on the Time, Place, &c., read and recommitted.

Report on Education read by Elder John Mitchell.

Remarks by Elder F. M. Jordan.

Suspended business at this hour to hear sermon from Elder F. M. Jordan.

After sermon took recess forty-five minutes for dinner.

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SATURDAY AFTERNOON.

Association called to order by Moderator.

On motion, adopted report on Education, as follows:

Your Committee regret to have to report that the Judson Female College is still embarrassed with debt, and that the building will not be completed until this embarrassment is removed. That as a denomination, we have no school in active operation within our bounds, and we fear that the interest felt in education is not equal to the importance of the subject. We are glad to be able to report that we have good Baptist schools in our own State for the education of boys and girls, worthy of patronage. Among them we mention Wake Forest College, and our female schools at Thomasville, Raleigh and Murfreesboro.

Respectfully submitted,

J. MITCHELL, }
J. WILLIAMS, } Com.

Report on Periodicals read by Elder W. W. Wells, as follows:

Your committee on Periodicals are sorry to say that there are far too few of our brethren who take any religious papers, and this is even the case with some of our deacons and ministers, hence the great want of information touching the doctrines of the church. We would therefore recommend that all the delegates attending this session use their influence to introduce into their churches, first, the "Biblical Recorder," published at Raleigh, N. C., at $2.10 a year, which is an able paper; second, "The Baptist Battle Flag," published at LaGrange, Mo., by D. B. Gray, which is the best paper on church history within our knowledge. As a Sabbath School paper, we recommend "Kind Words" published at Macon, Ga., Hoping that our brethren will wake up on this subject. Yours, Respectfully, &c.

W. WILEY WELLS, }
E. J. MORGAN, } Com.

Remarks by Elders Mitchell, Ammons and Purefoy.

On motion, suspended business to allow time for taking subscriptions to "Biblical Recorder," after which the report on Periodicals was adopted.

Report on Sabbath Schools read and recommitted. Elder G. S. Jones added to the Committee.

Report on Home Mission read as follows:

Christ told the Apostles to preach, beginning at Jerusalem. The Home field is the support of the Foreign field, and should be well cultivated. The contributions of our churches to this object have increased some this year. We have had some missionary labors in our bounds. Elder W. J. Wilkie, whose field is in the Green River Association, has supplied some of our churches, also Elder W. W. Wells, who was appointed by the Western Baptist Convention, has been supplying some of the destitute churches. We need an able and efficient Evangelist to fire the hearts of the pastors, stimulate and arouse the churches, and supply the destitution. We believe that such a laborer would be supported by the churches.

Respectfully submitted. LEMUEL BROOKS, chairman.

After remarks by Elder W. J. Wilkie, the report was adopted.

Report on Foreign Missions read by J. L. Pleasant.

Remarks by J. L. Pleasant, Elders Ammons, Nelson, Jordan and Purefoy.

On motion of Elder John Mitchell, a resolution was added to the report, after which the entire report was adopted, as follows:

FOREIGN MISSIONS.

More than forty years ago this subject stirred the souls of Carey, Judson and others, the memory of whose mighty deeds of christian daring and endurance will live in the hearts of the good to the end of time and swell the joys of vast multitudes to all eternity.

The immortal Yates has been "holding the fort" in China for nearly thirty years, as he alone could do. And the beloved Hartwell, Graves, Crawford and others, together with many "noble women," have bravely stood by him—have planted schools and churches and have won many souls to God. Brother H. F. Buckner, with his co-laborers in the Indian Mission, are still struggling with poverty and want—over two thousand natives have been converted and are followers of the meek and lowly Jesus through their instrumentality.—Brother Taylor and his native preachers are winning souls in Rome and other parts of Italy. W. J. David and his companions are penetrating central Africa with success, and other foreign fields "are white unto the harvest."

But, Baptists of North Carolina, what are we doing towards conquering the world for Jesus? We are paying each for Foreign Missions (since the war,) less than one cent per annum!! Brother Tupper is constantly writing and pleading for help, and the cry may be heard from all parts of Macedonia, "come over and help us!"

Brethren, will we do it? How dwells the love of God in us? Oh, that the spirit of the Master might arouse us from our dead slumbers!

J. L. PLEASANT, } com.
J. R. GARREN, }

Resolved, That we request the churches of this Association to take quarterly or at least annual collections for Foreign Missions.

Finance Committee report $21.80 sent up for Minutes.

Report on Time, Place and Annual Sermons read, amended and adopted, as follows:

Place—Gash's Creek church, Buncombe county, N. C.
Time—Thursday, 11 o'clock a. m., before 1st Sabbath in September, 1877.
Introductory Sermon—Brother John K. Connally. Alternate—Elder E. Morgan.
Missionary Sermon—Elder John Mitchell. Alternate—Elder D. B. Nelson.

Report of Committee on Revision of Constitution read and unanimously adopted. (See Constitution.)

Historian read a report, which was adopted and ordered recorded.

Resolved, That we hold a Sunday School mass meeting at 9:30 a. m. Sabbath, at which the S. S. report shall be read, and an address delivered by F. C. McCants, of Charleston, S. C.

Resolved, That a collection be taken for Brother M. T. Yates, our Missionary in China, after 11 o'clock sermon to-morrow, and that the Moderator appoint as many delegates as it will send to the Western Baptist Convention.

On motion, the Clerk was instructed to publish in the Minutes a correct list of the Churches composing the Association, and the names of its ministers and their post-offices.

Moderator appointed the following Corresponding Messengers:

Green River—Elder W. J. Wilkie, Brethren J. M. Hudgins and J. Mooney.

Newfound—Elders E. J. Morgan, John Mitchell, W. W. Wells,

brethren L. McDonald, N. B. Creasman, Columbus M. Williams.

Tuckasiege—Elders E. Morgan, E. J. Morgan, bro. J. L. Pleasant.

French Broad—Elders W. J. Wilkie, D. B. Nelson, G. S. Jones, John Mitchell, brethren J. B. Freeman and J. Mooney.

On motion, the Clerk was allowed $5.00 for his services, and instructed to expend the balance of the funds in printing the minutes.

The following resolutions passed unanimously:

Resolved, That we tender our warmest thanks to the good brethren, sisters and friends for their hospitality during the session.

Resolved, That we tender our thanks to the Methodist friends for kindly offering us the use of Sardis Chapel.

Adjourned till to-morrow.

Benedictory prayer by Elder G. S. Jones.

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SABBATH, 10 O'CLOCK A. M.

Prayer by Elder John Mitchell.

Report on Sunday Schools read by G. S. Jones.

Appropriate addresses by F. C. McCants and G. S. Jones, after which the report was adopted. (See Statistical Table.)

On motion, the Association adjourned to time and place.

Sermon at 11 o'clock by Elder John Mitchell, from Ex. 33 : 14.

Collection for Foreign Missions $8.00.

Moderator appointed Brother John K. Connally to represent the Salem Association in the Western Baptist Convention.

Preaching at 1:30 p. m. by Brother Connally.

ELDER D. B. NELSON, Moderator.

COLUMBUS M. WILLIAMS, Clerk.

CONSTITUTION.

ARTICLE I.

This body shall be known as the SALEM BAPTIST ASSOCIATION.

ARTICLE II.

This body shall consist of delegates annually appointed at a regular Church Conference, two for every church containing twenty-five members or less, and two additional delegates for every other twenty-five members. And in the minutes there shall not appear in the list of delegates the name of any member who absents himself from the session of the Association without the leave of the body.

ARTICLE III.

Sec. 1. The officers of this body shall consist of a Moderator, Clerk, Historian and Treasurer. The Moderator shall be elected annually by ballot, and the other officers as the Association may direct, the election to take place immediately after the reading of church letters and enrolling of delegates.

Sec. 2. The duties of Moderator and Clerk shall be such as those prescribed for those officers in "Melis' Parliamentary Practice."

Sec. 3. It shall be the duty of the Treasurer to receive and disburse all moneys belonging to this body, and pay them out by order of the same.

Sec. 4. It shall be the duty of the Historian to keep such a historical record as the Association may direct.

ARTICLE IV.

This body shall meet annually according to adjournment.

ARTICLE V.

Whenever the minutes of any meeting of the Association are printed a copy of the Constitution shall be printed with them.

ARTICLE VI.

Soon after the organization of this body there shall be appointed by the Moderator Committees on the following subjects:

Home Missions, Foreign Missions, Education, Periodicals, Sabbath Schools, Temperance, State of the Churches, Finance, Order

of Business, Preaching, and Time and Place, and Annual Sermons of next meeting.

ARTICLE VII.

The form of church letters shall be as follows:

Name of church and date of existence.

Name of members delegated to the Association.

Time of meeting.

Name of Pastor and his post-office, and if any change of Pastors during the year by death or otherwise to be noted.

Names of ordained ministers in membership.

Number and sex of members.

Number baptised, received by letter, restored, dismissed by letter, excluded, dead. State of religious feeling during the year and time of prayer-meeting.

Amount paid for Pastor's Salary, Home Missions, Foreign Missions, support of Sunday School, and amount contributed for any other benevolent object.

Sunday School Statistics shall be as follows:

State whether the School is Baptist or Union.

No. of volumes in Library. No. of officers, teachers and scholars. No. of scholars converted during the year.

Amount paid for benevolent objects.

ARTICLE VIII.

This body shall be governed by the rules of "Mells' Parliamentary Practice."

ARTICLE IX.

This Constitution may be altered or amended by a two-thirds vote at any regular meeting.

STATISTICS FROM CHURCH LETTERS.

Churches.	Organized.	Pastors.	Post Offices.	Pastor's Salary.	Sabbath of meeting.	Baptised.	Received by letter.	Restored.	Dismissed.	Excluded.	Dead.	Member-ship.	Contribution for minutes.	Contrib'n for Home Miss'n.	Contrib'n for Foreign Miss'n	Number in S. School.	Conversions in S. School.	Plan of S. School.
Asheville	1829	John] Mitchell	Asheville	$500 00	E'ry 8'h	24	31	....	4	1	....	87	3 00	$80 00	$13 70	124	6	Bap't.
Berea	1863	Thomas Stradley	Swannanoa	50 00	4th	....	1	....	1	....	....	51	1 00	.....	13 65	90	....	Un'n.
Brevard	1869	D. B. Nelson	Brevard	197 50	2d & 4th	10	5	....	3	..	....	73	2 50	2 65	3 00	71	9	Un'n.
Bear Wallow	1868	W. J. Wilkie	Bear Wallow	.....	1st	5	14	3	....	....	1	79	1 00	25 00	.....	68	8	Bap't.
Bent Creek	....	John Amaons	Glencoe	.....	2nd	8	4	....	1	....	1	53	2 50	6 75	....	40	....	Bible.
Broad River	1866	W. J. Wilkie	Bear Wallow	.....	2nd	....	3	1	17	4	....	69	1 35	12 00	.....	32	....	Bap't.
Cane Creek	1806	L. W. Sams	Fairview	42 50	4th	13	....	1	4	1	....	111	1 00	.....	.....	50	11	Un'n.
French Broad	1789	G. W. Brooks	Hendersonville	70 00	2nd	1	5	3	....	2	....	99	2 00	5 00	5 00	33	4	Un'n.
Gash'sl Creek	1856	W. W. Wells	Asheville	20 25	3rd	19	6	1	2	1	....	66	65	4 50	1 00	46	16	Un'n.
Hendersonville	1844	D. B. Nelson	Hendersonville	200 00	1st &3rd	12	7	2	2	....	1	57	4 00	14 50	14 50	37	2	Bap't.
Hominy	1811	S. J. Morgan	Laurel Fork	.....	3rd	14	3	.	4	2	1	120	1 20	.....	.....	..	....	Bap't.
Salem	1838	G. W. Brooks	Shufordsville	39 75	3rd	8	6	..	3	3	2	135	2 00	7 60	.....	76	8	Bap't.
Beulah	....	Not Represented	Membership in 1873	.....	.....	....	....	....	....	....	....	92	....	. .	.....	....	.	.....
Boilston	....	Not Represented	Membership in 1873	.....	..	....	....	....	....	....	....	71	....	.....	.....	....	....	.....
Avery's Creek	....	Not Represented	Membership in 1872	.....	.... ..	....	....	....	...	....	....	42	....	.....	.....	....	....	.....
Concord	....	Not Represented	Membership in 1872	.....	.....	....	..	....	....	....	....	28	....	.....	.....	....	....	.....
Enon	1864	Not Represented	Membership in 1874	.....	.....	....	....	....	....	....	....	111	....	....	.....	....	....	.....
Liberty	....	Not Represented	Membership in 1873	.....	... .	...	....	....	....	....	....	76	....	....	...	....	....	. ....
Ebenezer	....	Not Represented	Membership in 1873	.....	.....	....	. ..	....	....	..	..	108	....	.....	.....	....	....	.....
Mud Creek	....	Not Represented	Membership in 1873	.....	.....	. ..	....	....	....	....	....	69	....	.....	.....	....	....	.....
Hooper's Creek	1856	Not Represented	Membership in 1874	.....	.....	....	....	..	....	....	....	63	....	.....	.....	....	....	.....
Total				$1120 00	.... ..	114	85	11	41	14	6	1062	22 20	157 90	50 85	667	64	.....

MINUTES

OF THE

THIRTY-NINTH ANNUAL SESSION

OF THE

Salem Baptist Association,

OF

NORTH CAROLINA,

HELD WITH

Gash's Creek Church, Buncombe County, N. C.,

August 30th & 31st, and September 1st & 2d, 1877.

COMPILED BY

C. M. WILLIAMS, Clerk, Asheville, N. C.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS,
October, 1877.

Officers of Salem Association.

ELDER D. B. NELSON, MODERATOR, Hendersonville.
COLUMBUS M. WILLIAMS, CLERK, Asheville.
JOHNSON ASHWORTH, TREASURER, Fairview.
ELD. JOHN MITCHELL, D.D., HISTORIAN, Asheville.

Ordained Ministers in Salem Association.

THOMAS STRADLEY,	Asheville, N. C.
JOHN MITCHELL, D. D.,	" "
JOHN K. CONNALLY,	" "
W. WILEY WELLS,	" "
D. B. NELSON,	Hendersonviile, N. C.
N. BOWEN,	" "
G. S. JONES,	" "
WM. MINTZ,	" "
F. M. JORDAN,	" "
G. W. BROOKS,	Cherryfield, N. C.
W. J. WILKIE,	Bear Wallow, N. C.
A. W. BECK,	Davidson's River, N. C.
E. ALLISON,	" " "
R. T. JONES,	Flat Rock, N. C.
E. MORGAN,	Hominy Creek, N. C.
E. J. MORGAN,	" " "
L. Y. ISRAEL,	" " "

The next Annual Session of the Salem Association will be held with the Bear Wallow Church, Henderson county, on Thursday before the 1st Sabbath in September, 1878.

PROCEEDINGS.

THURSDAY, August 30th, 1877.

The Salem Baptist Association convened with the Church at Gash's Creek, Buncombe county.

At 11 A. M., Elder John K. Connally preached the Introductory Sermon. Text: "The entrance of thy words giveth light."—Psa. 119:130.

After a recess of 35 minutes, re-assembled, Elder D. B. Nelson, former Moderator in the chair. Sang "Nearer my God to Thee," and Elder John Mitchell led in prayer.

Appointed Elder W. Wiley Wells and Bro. Chas. E. Lee, Reading Clerks.

The following Churches presented letters, which were read and delegates enrolled :

Asheville.—Elder John Mitchell, D.D., J. L. Pleasant, C. C. Mathews, C. M. Williams.

Berea.—Wm. M. Porter, Francis Haynes, J. A. Porter, Wm. Wisenhunt.

Bear Wallow.—J. H. Freeman, J. B. Freeman, P. M. Freeman.

Brevard.—Wm. Aiken, J. H. Morgan, B. M. Glazener, V. M. Goodson.

Bent Creek.—Elder W. Wiley Wells, N. B. Creasman, R. P. Jones, E. H. Britt.

Broad River.—M. Owenby, C. G. Nanney, J. M. Hudgins.

Cane Creek.—Johnson Ashworth, John C. Mitchell, Henry Grant, J. E. Pinkerton.

French Broad.—Elder F. M. Jordan.

Gash's Creek.—J. M. Sales, J. F. Miller, J. M. Brookshire, J. R. Powers.

Hendersonville.—Elder D. B. Nelson, John Jordan, Chas. E. Lee.

Hominy.—Elder E. Morgan, Elder L. Y. Israel, P. R. Young.

Salem.—J. E. Young, J. T. Sales, R. T. Tow, J. R. Lance.

Hooper's Creek.—Elder Wm. Mintz, Wm. Youngblood, J. E. Garren, Wm. Garren.

Appointed J. M. Brookshire and J. A. Porter tellers, and balloted for officers with the following result:

Elder D. B. Nelson, Moderator; C. M. Williams, Clerk; Johnson Ashworth, Treasurer; Elder John Mitchell, D. D., Historian.

North Fork of Swannanoa Church presented a letter and petition for membership, and was received and delegates enrolled as follows: T. K. Brown and A. W. Walker.

Invited Messengers from sister Associations to seats and Elder Amos I. Justice reported from Newfound.

Transient ministers and brethren invited to seats. Accepted by Elder H. A. Brown of Beulah Association, and Bro. J. E. Ray, Cor. Sec. S. S. Board Baptist State Convention.

The Moderator appointed the following committees:

On Home Missions.—Elder F. M. Jordan, Elder L. Y. Israel, J. H. Morgan.

On Foreign Missions.—Elder H. A. Brown, J. A. Porter, V. M. Goodson.

On Temperance.—Elder E. Morgan, J. M. Brookshire, R. T. Tow.

On the State of the Churches.—Elder W. Wiley Wells, J. H. Freeman, J. E. Young.

On Finance.—J. A. Porter, Chas. E. Lee.

On Order of Business.—Elders F. M. Jordan, John Mitchell, D.D., D. B. Nelson, and Brethren P. R. Young, John Jordan, J. E. Ray.

On Preaching.—John Jordan, B. M. Glazener, P. R. Young, with Pastor and Delegates of Gash's Creek Church.

On Time, Place, &c.—Elder W. Wiley Wells, Wm. Aiken, J. F. Miller.

On Education.—Elder John Mitchell, D.D., T. K. Brown, J. E. Ray.

On Periodicals.—Chas. E. Lee, J. E. Ray, Elder F. M. Jordan.

On Sabbath Schools.—J. L. Pleasant. J. E. Ray, Chas. E. Lee.

On motion agreed to meet at 9:30 A. M. to-morrow, and spend first half hour in devotional exercises. Adjourned.

Prayer and benediction by Moderator.

FRIDAY MORNING, August 31st, 1877.

Met at 9:30 A. M. After spending half an hour in devo-

tional exercises the Moderator called the Association to order.

Delegates reported from two other churches as follows:

Enon.—H. C. Osborne, J. W. Orr.
Ebenezer.—Joseph Halbert, J. H. Fletcher.

Report on Order of Business read and adopted.

Report on Temperance read as follows:

REPORT ON TEMPERANCE.

Your Committee on Temperance submit the following:

The Scriptures abound with admonitions to Temperance, and solemn warning to the drunkard. Our daily observation teaches us that the hydra-headed monster, Alcohol, is the most formidable enemy with which we have to contend.

We are not acquitted if we merely fail to connive at dram-drinking, but our duty is to press forward and fight this foe in the name of our Master, yielding no ground; nor should we relax our efforts till this adversary is driven from our land.

Respectfully submitted,

E. MORGAN, *Chairman.*

After remarks by Elder F. M. Jordan, Elder E. Morgan, P. R. Young and John Jordan, the report was adopted.

Suspended business at 11 o'clock to hear Elder Jordan preach. Prayer by Dr. Mitchell.

Intermission of one hour for dinner.

FRIDAY AFTERNOON.

Re-assembled. Moderator absent. On motion called Elder F. M. Jordan to the chair and proceeded to business.

Treasurer reports no funds received.

Invitation renewed to Messengers from Sister Associations and the following reported:

From New Found.—Brethren Silas Frisbee, Jno. F. Alexander.
From French Broad.—Brethren N. T. Buckner, J. S. Hurst.

Further invitation extended transient brethren and accepted by Elder G. W. Purefoy, D.D., Mt. Zion Association; Elder N. A. Purefoy, Tar River Association; Elder M. V'B. Makamson, Catawba River Association.

Letter received from Beulah and delegates enrolled as follows:

Beulah.—E. L. Allen, H. D. Drake, Jesse Blythe.

Elder F. M. Jordan then read the following

REPORT ON HOME MISSIONS.

Your Committee on Home Missions submit the following report:

The destitution within our bounds is lamentably great. The fields are white unto the harvest but the laborers are few. The Lord of the harvest has commanded us to ask Him to send laborers into the fields. And when he sends laborers he requires his people to support them. The laborer is worthy of his hire and the husbandman must be first partaker of the fruit. The ox that treads out the corn must not be muzzled. It is our duty to spread the Gospel so far as God has given us the means. We too often mistake covetousness for poverty, which always says, wait, and that "charity begins at home." We need more wise, prudent and faithful men to preach the Gospel and teach the people. Ignorance is a great foe to grace and the cloud that hangs over us is dark and portentious. Every Christian should inscribe on his banner, this Beautiful Land for Jesus.

There is doubtless a glorious future for Western North Carolina if God's host will but do their duty. No mission work done during the last year.

Respectfully submitted,

F. M. JORDAN, *Chairman.*

Remarks on this report by Elders Wells, Jordan, Mitchell, Nelson, Morgan and Brethren Wm. M. Porter, J. A. Porter, Chas. E. Lee.

On motion of Chas. E. Lee the report was recommitted in order to have a plan suggested for the disposition of Home Missions funds in the future.

Report of the committee on the State of the Churches read by Elder W. Wiley Wells:

REPORT ON STATE OF THE CHURCHES.

Your Committeee on the State of the Churches rejoice to say there has been a general improvement in the churches represented. Most all the churches seem to be encouraged, yet in a few there appears to be a coldness we very much lament. We are sorry to report, however, that there are five churches not represented, about whose spiritual condition your Committee is not well informed, and while we are glad to be able to report that some of that number are perhaps in working order, there are others in a deplorable state. One church, Concord, has had no pastor for four or five years, and we do not think they meet at all.

Respectfully submitted,

W. WILEY WELLS,
J. E. YOUNG,
J. A. FREEMAN,
Committee.

Elder Wells made a practical speech on the report and it was adopted.

Report on Periodicals read by Chas. E. Lee:

REPORT ON PERIODICALS.

Your Committee on Periodicals beg leave to report:

That in our opinion it is the duty of every man to improve the mind and talents that God has given him, and we believe that we can do this in no better way than by reading good newspapers. It is a lamentable fact that there are so few in our country who realize the importance of taking some good periodical. We do our children a great injustice by letting them grow up in ignorance while the means of obtaining knowledge and information are at our doors, and can be had for quite a small consideration.

Forty-two years ago the *Biblical Recorder*, the organ of the Baptists of North Carolina, was put into existence by the Rev. Thos. Meredith. During this time it has often been in the storm, with adverse winds driving it almost to destruction; then again it has been sailing on the sea of prosperity, but we can truthfully say that in its long career of usefulness the Baptists of North Carolina have never given it the support it should have had.

Of a membership of 75,000 to 100,000, in North Carolina, only about 2,800 take the *Recorder*.

We would recommend and insist that every member of this Association

take our *own paper*, which is as good as the best, and should be the first patronized. It is ably edited and contributed to by our ablest men. Price, $2.10 a year.

We also recommend *Kind Words*, published at Macon, Ga., for the young. It is specially valuable as a lesson paper and should be taken by every Baptist School.

Respectfully submitted,

CHAS. E LEE,
F. M. JORDAN,
J. E. RAY,
Committee.

Remarks by Bro. Lee, Elders Jordan and Mitchell commendatory of the *Recorder*. Dr. Mitchell called special attention to the fact that the *Recorder* COSTS ONLY ABOUT 4c. PER WEEK. Elder Jordan would rather go without his supper than miss getting the *Recorder*. Further remarks by brethren P. R. Yaung and John Jordan. Bro. Jordan just thinks he would want to die if he couldn't get the *Recorder*, or some other good religious paper to read. After which the report was adopted. At this point suspended the rules of order to give Bro. Chas. E. Lee an opportunity to get subscribers to the *Recorder*.

Resumed business. Report on Time, Place, &c., read by Elder Wells and adopted:

PLACE.—Bear Wallow Church, Henderson county.

TIME.—Thursday, 11 A. M., before 1st Sabbath in September, 1878.

INTRODUCTORY SERMON.—Elder D. B. Nelson; Alternate Elder E. Morgan.

MISSIONARY SERMON.—Elder F. M. Jordan; Alternate, Eld. John Mitchell, D. D.

Granted leave of absence to Johnson Ashworth, J. C. Mitchell, J. H. Freeman and J. B. Freeman, on to-morrow.

Adjourned till 9:30 A. M., to-morrow.

Benediction by Elder Jordan.

SATURDAY MORNING, September 1st, 1877.

Met according to adjournment. Engaged in devotional exercises half an hour. Association called to order by Moderator Nelson. Roll called and minutes of yesterday read.

Elder Thos. E. Skinner, D. D., Central Association of Georgia, accepted a seat in the Association.

Report of Committee on Education read by Dr. Mitchell:

REPORT ON EDUCATION.

Your Committee on Education beg leave to submit the following report:

While we are thankful to be able to say that there is some interest, and perhaps an increasing interest, manifested in the great subject of Education, yet the interest felt is not at all commensurate to the importance of the subject. He is a wise and prudent parent who makes for his child a large investment in his head and heart. And our brethren need to be stimulated to an increase of interest in the subject of Ministerial Education. During the past collegiate year there were ten or twelve young brethren at Wake Forest College under the patronage of the Educational Board of the Baptist State Convention. One from this Association, Bro. J. M. Davis, who is said to be making commendable progress and doing well.

The prospects of the Western North Carolina Baptist Female College are brighter than at any time since the war. Elder D. B. Nelson has accepted the agency for this College and is now in the field, and we heartily commend him and the enterprise he represents to our brethren and all the friends of Education. It is hoped that the indebtedness will soon be paid off, the building completed and the school in successful operation.

Respectfully submitted,

JOHN MITCHELL,
T. K. BROWN,
J. E. RAY,
Committee.

Practical remarks and earnest appeals in behalf of the College by Eld. F. M. Jordan, Bro. J. E. Ray, Dr. Skinner and Elder D. B. Nelson.

Opportunity offered and considerable stock taken in the College. Also raised about $40 in cash and subscriptions for the College.

Recess one hour.

AFTERNOON SESSION.

Re-assembled. Resumed consideration of the report on Education. Question called and report adopted.

On motion of Bro. Chas. E. Lee the Association agreed to take one share of stock in the College on the small amounts collected and subscribed to-day, and if the subscriptions are unpaid at next session the Association will make up the deficiency.

Elder John Ammons reported as Messenger from French Broad Association.

Report of Historian read and adopted.

Brother J. E. Ray read the report of Committee on Sabbath Schools:

REPORT ON SABBATH SCHOOLS.

There is no department of Christian labor which more highly merits our attention or calls more loudly for our earnest efforts than the cause of Sunday Schools—that of training the rising generation in the fear and admonition of the Lord, as well as leading church members and older persons into a useful field of labor.

The opinion that the Sunday School is not intended for children only is vastly gaining ground, and grown up people of both sexes are finding it a pleasant and also a profitable work. Let us strive to increase this, and not be satisfied until every christian in the land shall be a laborer in the Sunday School.

The Sunday School interest in the State generally is rapidly increasing. There has been more accomplished in this direction during the present year than, perhaps, for twenty-five years past. And yet there is much destitution and a want of that hearty, earnest zeal which should characterize the work. This interest is to a great extent due to the "Little Leader" plan of raising money for Sunday School purposes, inaugurated by the Sunday School Board of the Baptist State Convention: which plan we would heartily recommend to the Schools of this Association, as the best means of engendering an interest in the work.

We are glad to see that so many of the churches of this Association are engaged in this noble and ennobling enterprise, but regret that so many of the schools are conducted on the *Union* plan. Baptists should have *their own* schools, and until this is the case we need not expect our doctrines to gain ground and be respected and our children properly instructed.

Respectfully submitted on behalf of the Committee,

JOHN E. RAY,

Discussed by John E. Ray, Chas. E. Lee, Elders Ammons and Jordan, Dr. Skinner and T. K. Brown, and adopted.

Report on Home Missions again read and adopted, together with the following resolution :

Resolved, That the money sent by the churches for Minutes be paid over by the delegates to the Treasurer, and that the Sabbath collection be disposed of in the same way, and that the churches be advised to send the money they collected for Missions direct to the Convention.

F. M. JORDAN, *Chairman.*

The report on Foreign Missions was then read by Elder H. A. Brown :

REPORT ON FOREIGN MISSIONS.

Your Committe beg leave to report, that the Southern Baptists have thirteen Missionaries laboring in Foreign fields. These Missionaries are assisted by 28 or 30 native pastors and assistants. Besides, we have eight returned Missionaries in this country who will return to their fields at an early date. The prospects have never been brighter than now. The success that has attended the labors of these brethren and sisters has been great. God is fast opening a way for the introduction of the Gospel in all lands, among all nations. Truly the harvest is great, but it is a sad truth that we have not obeyed Christ's last command as fully as we should.

The churches are not thoroughly awake to the great importance of the Foreign Mission enterprise. Your Committee would recommend that Missionary Societies be formed in those churches where it would be practicable to do so; that our ministers be requested to preach to the people on this great question; that collections be taken up once a year or oftener for this object; and that every member be urged to give something to send the Gospel to the perishing heathen.

Respectfully submitted,

H. A. BROWN, *Chairman.*

Remarks on this report by Elders Brown, Skinner, Mitchell, Wells, Jordan and Ammons. The report was then adopted.

Finance Committee report $26.70 sent up by the churches for minutes.

Resolutions by Elder F. M. Jordan :

Resolved, That we have a Missionary in the bounds of this Association.

Resolved, That we recommend Elder W. Wiley Wells to the Executive Board of the Western Baptist Convention as a suitable person for appointment as Missionary in this Association; and further

Resolved, That the churches here represented now pledge $200 for his support next year.

Under this resolution individual pledges were made to the amount of $140.

Unanimously adopted the following:

Resolved, That the thanks of this Association are due and are hereby tendered the brethren and friends of this community for the kind manner in which they have entertained this body.

On motion of J. L. Pleasant, allowed the Clerk $10 for his services, and ordered that the balance of the fund be expended for printing the minutes.

Resolved, That a collection be taken after Missionary Sermon to-morrow and equally divided between Home and Foreign Missions, and that the Moderator appoint delegates to represent the amount in the Western Baptist Convention.

Granted Bent Creek Church a letter of dismission to unite with the Newfound Association.

Appointed the following Corresponding Messengers:

To Green River.—Elders D. B. Nelson, W. J. Wilkie, Bro. E. L. Allen.

To Newfound.—Elders F. M. Jordan, John Mitchell, Jno. K. Connally, Bro. J. L. Pleasant.

To Tuckasiege.—Elders F. M. Jordan, L. Y. Israel, Brethren Wm. Aiken, Chas. E. Lee.

To French Broad.—Elders John Mitchell, F. M. Jordan, D. B. Nelson, Brethren Jno. Jordan, T. K. Brown.

On motion the Salem Association adjourned to time and place set apart. Thus closed a most harmonious and delightful session. Evidently much good has been accomplished, and our standard raised higher.

Benediction by Elder H. A. Brown.

SABBATH.

The exercises opened at 9:30 A. M., with a prayer-meeting of half an hour.

Sermon at 10 o'clock by Elder Jno. Ammons.

After which, Elder John Mitchell, D.D., preached the Annual Missionary Sermon, taking as his text: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—2 Cor. viii:9.

Collection taken up for Home and Foreigh Missions amounting to $17.09.

The Moderator appointed Elder. W. Wiley Wells, Bros. J. M. Brookshire and J. A. Porter, to represent the Salem Association in the Western Baptist Convention.

After an hour's recess Elder F. M. Jordan preached a stirring sermon on the Judgment, and the exercises closed with benediction by Eld. D. B. Nelson.

D. B. NELSON, MODERATOR.

COLUMBUS M. WILLIAMS, *Clerk.*

STATISTICAL TABLE.

CHURCHES.	Constituted.	PASTORS.	POST OFFICES.	Sabbath of Meeting.	Baptized.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Deceased.	Total Membership.	Prayer Meeting.
Asheville,	1829	John Mitchell, D.D.,	Asheville,	ev'y	16	5	..	2	3	2	101	weekly.
Berea,	1853	Thos. Stradley,	Swannanoa,	4th,	16	2	1	..	..	..	70	m'nthly
Brevard,	1869	D. B. Nelson,	Brevard,	2, 4,	20	4	..	8	2	1	87	.....
Bear Wallow,	1868	W. J. Wilkie,	Bear Wallow,	2nd,	38	19	2	2	5	..	113	.....
Bent Creek,	1845	T. Bright,	Asheville,	2nd,	9	5	2	..	10	2	54	m'nthly
Broad River,	1866	W. J. Wilkie,	Bear Wallow,	4th,	..	..	1	7	3	2	60	"
Beulah,	.....	G. W. Mace,	Bowman's Bluff,	....	..	..	..	2	1	3	100	.....
Cane Creek,	1806	W. J. Wilkie,	Fairview,	1st,	21	2	2	7	12	1	117	none.
Enon,	1864	N. Bowen,	Davidson's River,	3rd,	23	15	2	5	3	..	136	weekly.
Ebenezer,	...	Wm. Case,	Hendersonville,	3rd,	7	7	6	5	11	..	88	none.
French Broad,	1789	G. W. Brooks,	Hendersonville,	1st,	9	6	2	1	3	1	75	weekly.
Gash's Creek,	1856	W. W. Wells,	Asheville,	3rd,	....	1	..	..	2	..	57	none.
Hendersonville,	1844	D. B. Nelson,	Hendersonville,	1, 3,	...	10	..	..	1	...	66	weekly.
Hominy,	1811	S. J Morgan,	Hominy Creek,	3rd,	...	3	..	4	2	4	120	.....
Hooper's Creek,	1856	W. J. Wilkie,	Bear Wallow,	3rd,	...	..	..	1	1	..	67	.....
North Fork of Swannanoa,	1846	None,	Gray Eagle,	....	...	...	..	..	..	..	60	.....
Salem,	1838	W. W. Wells,	Shufordville,	1st,	...	1	..	3	2	1	126	.....
Avery's Creek,	....	Not represented,	Membership in 1872,	....	...	..	..	..	..	..	42	.....
Boilston,	....	Not represented,	Membership in 1873,	...	...	..	..	...	..	..	71	.....
Concord,	....	Not represented,	Membership in 1872,	...	...	..	..	..	..	..	28	.....
Liberty,	...	Not represented,	Membership in 1873,	....	...	..	..	..	..	..	76	.....
Mud Creek,	1800	Not represented,	Membership in 1873,	....	...	..	..	..	..	..	69	.....
					159	80	18	47	61	17	1783	

FINANCIAL & SABBATH SCHOOL STATISTICS.

Churches.	Pastors' Salary.	Contributions for Minutes.	Contributions for Home Missions.	Contributions for Foreign Missions.	Number in Sunday School.	Conversions in Sunday School.	Plan of Sunday School.
Asheville,	$ 400 00	3 00	$50 00	$12 00	131	6	Baptist.
Berea,	40 00	1 20	10 00	10 00	60	21	Union.
Brevard,	175 00	2 50	.....	10 00	94	9	.....
Bear Wallow,	25 00	1 70	.....	.....	118	....	Baptist.
Bent Creek,	35 00	1 75	2 00	75	40	....	Bible.
Broad River,	.....	60	.....	.....	....	....	.....
Beulah,	.....	1 20	.....	.....	....	....	.....
Cane Creek,	43 25	1 50	6 10	.....	87	14	Union.
Enon,	28 00	2 50	38 00	.....	69	9	Baptist.
Ebenezer,	16 00	90	.....	.....	....	....	Union.
French Broad,	70 00	50	50 00	.....	37	1	Baptist.
Gash's Creek,	14 25	1 05	.....	.....	50	....	Union.
Hendersonville,	300 00	3 60	11 20	11 20	99	...	Baptist.
Hominy,	.....	1 60	.....	.....	36	....	"
Hooper's Creek,	27 50	1 00	.....	.....	35	....	"
North F'k of Swananoa,	.....	.....	.....	.....	....	....	Union.
Salem,	60 15	2 10	.....	.....	40	...	"
*Avery's Creek,	.....	.....	.....	.....	...	....	.....
*Boilston	.....	.....	.....	.....	...	....	.....
*Concord,	.....	.....	.....	.....	....	....	.....
*Liberty,	.....	.....	.....	.....	..	....	.....
*Mud Creek,	.....	.....	.....	.....	....	....	.....
Total..... 22 Churches,	$1234 15	$26 60	167 30	$43 95	896	60	13

*Not represented.

MINUTES

OF THE

FORTIETH ANNUAL SESSION

OF THE

Salem Baptist Association,

OF NORTH CAROLINA,

HELD WITH

Bear Wallow Church, Henderson County, N. C.,

August 29th, 30th and 31st, and Sept. 1st, 1878.

COMPILED BY

C. M. WILLIAMS, Clerk, Asheville, N. C.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS.
SEPT., 1878.

Officers of Salem Association.

Elder D. B. NELSON, Moderator, Hendersonville.
C. M. WILLIAMS, Clerk, Asheville.
JOHNSON ASHWORTH, Treasurer, Fairview.
Elder JOHN MITCHELL, D.D., Historian, Asheville.

Ordained Ministers.

Bowen, N.	Hendersonville,	N. C.
Brooks, G. W.	Eastatoe,	"
Beck, A. W.	Davidson River,	"
Connally, J. K.	Asheville,	"
Israel, L. Y.	Hominy Creek,	"
Jordan, F. M.	Hendersonville,	"
Jones, G. S.	"	"
Mitchell, John D.D.,	Asheville,	"
Mintz, William	Shufordville,	"
Morgan, E.	Hominy Creek,	"
Morgan, E. J.	"	"
Nelson, D. B	Hendersonville,	"
Stradley, Thomas	Asheville,	"
Wilkie, W. J.	Bear Wallow,	"
Young, P. R.	Hominy Creek,	"

The next session of the Salem Association will be with the Church at Brevard, on Thursday before the first Sabbath in September, 1879.

PROCEEDINGS.

THURSDAY, August 29th, 1878.

The Fortieth Annual Session of the Salem Baptist Association of North Carolina convened with the church at Bear Wallow, Henderson county, pursuant to adjournment.

The introductory sermon was preached at 11 A. M. by Elder D. B. Nelson. Text: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." John 13: 34.

Recess 45 minutes.

Re-assembled. Song, "Hold the Fort." Prayer, led by Elder John Ammons.

Appointed brethren John H. Morgan and J. T. Freeman Reading Clerks.

Letters were read from the following churches and delegates names enrolled:

Asheville—Eld. John Mitchell, D. D., John L. Pleasant, C. M. Williams, L. McDonald, C. C. Mathews.

Berea—Wm. M. Porter, J. A. Bradley, John A. Reed, Joseph Cordell.

Beulah—E. L. Allen, R. F. Orr, Jesse Blythe.

Bear Wallow—Eld. W. J. Wilkie, J. H. Freeman, F. M. Freeman, J. R. Wilkie, J. B. Freeman, P. M. Freeman, R. Wall, P. O. Freeman.

Cane Creek—Johnson Ashworth, A. H. Pinkerton, C. G. Nanney, J. Mooney, J. E. Pinkerton, J. C. Mitchell, Henry Grant, J. D. Garren.

Enon—William Allison.

French Broad—J. S. Rhodes, W. H. Bowen, J. P. Morgan, John H. Morgan, W. R. Whittaker.

Ebenezer—Joseph Holbert.

Gash's Creek—R. P. Jones, J. M. Sales.

Hendersonville—Eld. D. B. Nelson, J. J. McCall.

Hooper's Creek—Wm. Garren, James Garren, Wm. Youngblood, N. J. Youngblood.

North Fork of Swannanoa—T. K. Brown.

Salem—R. T. Tow, J. R. Garren, J. T. Sales, John Gallimore, John E. Young, C. J. Baldwin.

Boilston—J. J. Orr, J. L. Simpson, J. C. Owenby.

Liberty—Cary Maxwell, Jesse Collins, Jackson Cox, Joshua M. Merrell.

Avery's Creek—J. T. Crook, Jesse Ingram, W. E. Lance.

Broad River—Richard Hudgins, J. M. Owenby, H. P. Owenby.

Brevard—E. L. Smith, J. Hughston Morgan.

Hominy—Elder L. Y. Israel.

In response to a call for new churches, Mt. Moriah, Transylvania county, presented a letter, Covenant and Articles of Faith, which were satisfactorily received and delegate enrolled:

Mt. Moriah—Elder G. W. Brooks.

Organized by the re-election of the following officers: Elder D. B. Nelson, Moderator; C. M. Williams, Clerk; Johnson Ashworth, Treasurer; Elder John Mitchell, D.D., Historian.

Called for Corresponding Messengers, and the following brethren reported and were welcomed to seats:

Green River—J. W. Murphy, M. R. Laughter, Elder J. H. Taylor.

French Broad—Elder John Ammons.

New Found—Elder W. Wiley Wells.

Invitation extended to visiting brethren and accepted by the following:

Central Association—Bro. W. T. Jordan.
New Found Association—Elder J. Miller.
The Moderator appointed the following committees:
On Home Missions—Elder W. W. Wells, Wm. Allison.
On Foreign Missions—W. T. Jordan, C. C. Mathews.
On Temperance—John H. Morgan, J. Ashworth.
On State of the Churches—Elder W. J. Wilkie, J. P. Morgan.
On Finance—Elder W. W. Wells, J. J. McCall.
On Order of Business—C. M. Williams, J. Mitchell, D.D., Elder G. W. Brooks.
On Preaching—Pastor and Delegates of Bear Wallow Church.
On Time, Place, &c.—E. L. Smith, J. Holbert, Elder G. W. Brooks.
On Education—John Mitchell, D.D., W. T. Jordan.
On Periodicals—J. L. Pleasant, T. K. Brown.
On Sabbath Schools—J. T. Freeman, W. H. Bowen.

Few remarks of instructions from Moderator.
Granted Bro. J. Ashworth leave of absence for to-morrow.
After singing "Forever with the Lord," and "No night on that golden shore," adjourned till 9:30 A. M. to-morrow.
Benedictory prayer by Elder G. W. Brooks.

FRIDAY, August 30th, 1878.

Met at 9:30 A. M. Moderator read a Scripture lesson and Bro. W. T. Jordan led in prayer.
Minutes of yesterday read and roll called.
Invitation to corresponding messengers renewed and accepted by Elder R. M. Gilbert, Transylvania Association.
Adopted the following Order of Business:
I. Meet at 9:30 A. M. Devote half an hour to religious exercises.
II. Reports of committees: 1, Order of Business; 2, Preaching; 3, State of the Churches; 4, Temperance; 5, Education; 6, Sabbath Schools; 7, Periodicals; 8, Home Missions; 9, Foreign Missions; 10, Time, Place and Annual Sermons; 11, Finance.
III. Report of Historian
IV. Resolutions.
V. Miscellaneous Business.
VI. Appoint Correspondents.

C. M. WILLIAMS, *Ch'mn.*

Report of committee on State of the Churches called for and allowed further time.
Committee on Temperance allowed further time.
Report on Education read by Elder John Mitchell.
Motion to adopt. First considered that part of the report in relation to the College at Hendersonville.
Remarks by Elder John Mitchell. Speech by Elder D. B. Nelson on the condition and prospects of the college.
Bro. J. L. Pleasant made a few remarks and proposed to be one of four to raise $100 in College stock. Proposition responded to as follows: Bear Wallow Church, Elder John Mitchell, Bro. W. T. Jordan, one share each. A co-partnership share was taken by J. B. Freeman, P. M. Freeman, John Sumner and P. O. Freeman. Bro. C. G. Nanney took one share to be paid in work.

Suspended business for preaching. Singing. Prayer, led by Elder W. W. Wells. Hymn: "Jesus, lover of my soul." Sermon by Elder John Mitchell. Text: "Nevertheless I have somewhat against thee, because thou hast left thy first love." Rev. 2: 4.

Song, "Nearer my God to thee." Recess one hour for dinner. Benediction by Elder John Mitchell.

FRIDAY AFTERNOON.

Re-assembled. Moderator in the chair.

Resumed the consideration of the report on Education.

Adopted that part of the report in relation to the College.

Took up the second item in the report. Motion to adopt. Remarks by Elder John Mitchell and Bro. W. T. Jordan, commendatory of Bro. John M. Davis. Adopted entire report on Education.

REPORT ON EDUCATION.

We are glad to be able to report that work on the College building at Hendersonville has commenced and is rapidly progressing. It is hoped that the building may be completed and the school opened within a year from this date. We commend the agent and his work to all the brethren, and ask their sympathy and support. It is believed that $1,000 more in cash would secure the completion of the college building.

Bro. J. M. Davis, a beneficiary at Wake Forest College from this Association, *is doing well.* We heartily commend him to the brethren, and suggest and recommend the Association to adopt him as *their* beneficiary, and contribute annually to his support through the Educational Board of Wake Forest College.

Respectfully submitted.

J. MITCHELL,
W. T. JORDAN.

Report on Sabbath Schools read by Bro. J. T. Freeman.

On motion, the consideration of this report was postponed until Sabbath morning in S. S. Mass Meeting.

Report on Periodicals read by Bro. J. L. Pleasant. Motion to adopt.

Remarks by Bro. Pleasant and Elder W. J. Wilkie, commendatory of the *Baptist Gleaner* and the *Biblical Recorder.*

Speech by Elder John Ammons, editor of the *Baptist Gleaner*, proposing to issue the *Gleaner* weekly when the list of subscribers reaches 1,000 at $1.50, or 1,500 at $1.00 per annum.

Allowed Bro. Ammons time to solicit subscriptions to his paper.

Report adopted.

REPORT ON PERIODICALS.

Your committee are clearly of the opinion that our people (the Baptists) do not read enough—especially our religious journals. Out of 100,000 Baptists in North Carolina, less than 4,000 take the *Biblical Recorder* and only about 700 take the *Baptist Gleaner.* These papers are indispensable to us as a denomination, and we would be glad to see a copy of each in every Baptist family in North Carolina. And we would urge our brethren in Western North Carolina to take the *Baptist Gleaner by all means.* We need to get acquainted with each other, and this is the cheapest, best and most direct medium.

Respectfully,

J. L. PLEASANT, *Chm'n.*

Report on Temperance read by Bro. John H. Morgan. Motion to adopt.

Remarks on the report by Elders John Mitchell, John Ammons, Bros. W. T. Jordan, T. K. Brown.

At the suggestion of Elder W. W. Wells, amended the report by subjoining some important statistics offered by Elder John Mitchell.

Adopted the entire report.

REPORT ON TEMPERANCE.

Your committee on Temperance submit the following report: The most of our churches are alive as to the danger of the use of intoxicating liquors, and take needed precautionary steps to prevent it, yet we are sorry to report that there is a tendency on the part of some of our church members to indulge in this very great evil. In some sections we are fearful that intemperance is on the increase among the non-professional classes, while in others we think it is on the decrease. In some sections, partially through the influence of our churches, the sale of liquors has been prohibited by law, and we think it would be well for our churches in other sections to use their influence in that direction.

Respectfully submitted,

J. H. MORGAN,
J. ASHWORTH,
Committee.

Amendment to report on intemperance:

No. of gall. of distilled spirituous liquors in the U. S. in	1872,	325,400,000
" " " " " " "	1876,	330,000,000
Showing an increase of		4,600,000

Cost, at wholesale prices, $730,000,000, or about $20 to each man, woman and child in the United States. Would fill 8,135,000 barrels, and allowing each barrel to be 3 feet, would make a column 4,622 miles long, and fill a canal 4 feet deep, 14 feet wide and 120 miles long.

Eighty per cent. of all the crime in the United States is traceable to the use of ardent spirits, and ninety per cent. of all the worthless depraved youth. Statistics of the Iowa penitentiary show:

Drunkards,	442
Moderate drinkers,	22
Teetotalers,	1

Eighty thousand drunkards die annually in the United States. If a bell should toll eight minutes for each one filling a drunkard's grave, *it would never cease to toll.*

No. of ministers in the U. S., including Roman Catholic priests,	71,000
71,000 at $700 each,	$ 49,700,000
Allowing for other church expenses,	50,300,000
Total,	$100,000,000

Amount paid for spirituous liquors, $1,600,000,000, or 16 times as much as for all church purposes.

J. MITCHELL.

Report on Home Missions read by Eld. W. W. Wells. Motion to adopt.

Speech by Elder Wells, reviewing his work and urging the importance of keeping a missionary in our destitution.

Remarks by Elder W. J. Wilkie.

Adjourned till to-morrow. Song, "The good ship zion."

Benediction by Moderator.

Sermon at night by Elder J. Miller.

SATURDAY, August 31st, 1878.

Met at 9:30 A. M. Spent half an hour in devotional exercises Association called to order by Moderator.

Minutes of yesterday read and adopted.

Invitation to corresponding messengers renewed and accepted by Elder C. B. Justice, of Green River Association.

Invited Elder Joab Wilkie, of Green River Association, to a seat with us.

Report on Home Missions read a second time.

After remarks by Elder W. W. Wells, the report was adopted.

REPORT ON HOME MISSIONS.

As to what has been done in the Home Mission work, we refer you to the report of our Home Missionary, which is appended to this report.

As to the destitution in this Association, we are able to state that some of the ground has been occupied by the missionary during the last-year, and some of the weak churches seem to be looking up, while others are in a very cold state. There are also some localities where we have nearly no Baptist preaching, which evidently ought to be cultivated. We find also that there is a great want of religious literature in our bounds. We, therefore, recommend the appointment of a missionary to labor one-half of his time at a salary of one hundred and fifty dollars; that he be requested to collect all he can on the field and place to the credit of the Association; and further, that the delegates be requested to secure to him by pledges an amount sufficient to indemnify him against all losses. And that if possible he sell and distribute denominational literature, placing to the credit of the Association the profits realized thereon.

Respectfully submitted,

W. WILEY WELLS,
WILLIAM ALLISON.

REPORT OF HOME MISSIONARY.

DEAR BRETHREN—At the first meeting of the Ex. Board of the W. B. C., I was commissioned to labor in your bounds as a missionary. At its second meeting I was instructed to devote one-half of my time to the work in the most destitute portions of the Association. Since then I have labored 150 days, preached 113 sermons, delivered 56 exhortations, held 25 prayer meetings, witnessed 43 professions, baptized 29. (Elder W. J. Wilkie baptized 13.) I have collected for Foreign Missions, $11.55; on the field for Home Missions, $21.83; on the subscriptions made at last Association, $74.55.

Brethren, I think some good has been accomplished and hope the work will go on. Truly yours,

W. WILEY WELLS,
Home Missionary.

On motion, recommended to the Ex. Board W. B. C., the appointment of Elder W. W. Wells, as our missionary for another year, and proceeded to take the following pledges for his support: J. L. Pleasant, Elder John Mitchell, Wm. M. Porter, T. K. Brown, Wm. Youngblood, Ebenezer Church, per J. Holbert, Jno. E. Young, Asheville S. S., per C. M. Williams, James Garren, Bear Wallow Church, per W. J. Wilkie, Cane Creek Church, per J. Ashworth, Cane Creek S. S., per J. B. Freeman, Bear Wallow S. S., per J. H. Freeman, Elder L. Y. Israel, Liberty Church, per J. M. Merrell, Beulah Church, per Jesse Blythe, R. F. Orr, Gash's Creek S. S., per J. M Sales, Elder C. B. Justice, each $5; Salem Church, per J. T.

Sales, $11; Brevard Church, per J. H. Morgan, Hendersonville Church, per Elder D. B. Nelson, each $10; Brevard S. S., per E. L. Smith, $4; Wm. H. Bowen, J. J. Haydock, W. R. Whittaker, Jno. T. Freeman, Jason Ashworth, each $2; W. E. Lance, Mrs. I. M. Freeman, J. Mooney, F. M. Freeman, Mrs. R. Sumner, J. S. Rhodes, E. L. Allen, J. M. Owenby, W. K. Dermid, Richard Hudgin, C. G. Nanney, each $1; Miss M. M. Freeman, Miss M. A. Sinclair, each 50 cents. Total $152.00.

On motion, the churches of this Association are requested to take up collections for our missionary and remit to J. L. Pleasant, Treasurer W. B. C., Asheville, N. C.

On motion, requested the churches to state in their letters to next Association the amounts they are willing to pay for the support of a Home Missionary in our bounds.

Report on Foreign Missions read by W. T. Jordan. Motion to adopt. Remarks by Elder John Mitchell.

Granted Bro. W. M. Porter leave of absence for the evening.

Suspended business for preaching. Sermon by Elder Jno. Ammons. Subject: "Demoniac of Gadaria." Prayer by Elder W. J. Wilkie. Recess one hour for refreshments.

SATURDAY AFTERNOON.

Re-assembled. Song, "Coronation." Moderator in the chair. Called the roll of delegates.

Resumed the consideration of the report on Foreign Missions. Report read a second time. Remarks by Bro. W. T. Jordan, Elders W. G. Brooks, John Ammons, C. B. Justice, Bro. J. L. Pleasant, John Mitchell, D. D. Adopted.

REPORT ON FOREIGN MISSIONS.

Your committee would report that the Southern Baptists now have some fourteen missionaries in foreign fields, besides some six or eight who have returned. Some on account of failure of health, but most of them for want of funds to support them.

Bro. J. B. Hartwell, failing to obtain sufficient means to justify him in returning to the work of his heart, has decided to serve as pastor until a way is opened for his return. We heartily commend him to the churches.

Brethren, what have we been doing, and what are we going to do? When we consider that eight hundred millions of souls, not less than two-thirds of the human race are now in heathenism, we are sensible of the sad fact that our duty in obeying our Saviour's parting command has not been done. Our people have not the mind of Christ, which was self-sacrificing.

From the hidden caverns of China, India, and across the burning sands of Africa, the cry for help in saving souls continues coming to our ears. Can we call ourselves Missionary Baptist and let the cry pass as an empty sound? By the grace of God let us do what we can.

We would recommend that missionary societies be formed in all the churches for the purpose of aiding in raising funds for this object. And we do earnestly and affectionately beg our pastors to take the *Foreign Mission Journal*. Keep posted in the work of our missionaries and preach to their churches at least twice a year on foreign missions. We believe our people would give more liberally and willingly if they knew how their money is being disposed of.

W. T. JORDAN,
C. C. MATHEWS,
Committee.

Report on the State of the churches again called for and read by the clerk. Motion to adopt. Remarks by Elders W. J. Wilkie, C. B. Justice.

Adopted an amendment to the report appointing Elders W. J. Wilkie and W. W. Wells to meet with the Concord Church and ascertain whether it is their desire to dissolve or remain a member of this body, and if they wish to dissolve, assist them in getting to other churches. *Note*—See Sabbath's proceedings on this amendment.

Report on Time, Place and Annual Sermons of next meeting read and adopted.

REPORT ON TIME, PLACE AND ANNUAL SERMONS.

Place—Brevard, Transylvania county, N. C.

Time—Thursday before the first Sabbath in September, 1879, 11 o'clock, A. M.

Introductory Sermon—Elder John Mitchell, D. D.; Alternate, Elder W. J. Wilkie.

Missionary Sermon—Elder F. M. Jordan; Alternate, Eld. G. W. Brooks.

Note—Elder G. W. Brooks offered a minority report, which was lost.

Report on Finance read and adopted. (See Statistical Table.)

Annual report of Historian read. Adopted.

Resolution offered by C. M. Williams and carried unanimously, so amending the Constitution of this body as to constitute the Elders of the churches *ex-officio* delegates to the Association, and making it the duty of the churches to report in their letters to this body the post office addresses of their clerks and ordained ministers. (See Constitution.)

Resolution offered by J. P. Morgan and passed:

Resolved, That we advise the churches to abandon the plan of electing pastors annually, and elect them for an indefinite period.

Unanimously passed the following, on motion of J. L. Pleasant:

Resolved, That we tender our warmest thanks to the brethren and friends of this community for their ample entertainment and abundant hospitality.

Passed a resolution requesting the editor to change *The Baptist Gleaner* from monthly to weekly, making the subscription price $1.50 a year.

Query—Is a church constituted by a number of Baptists holding letters of dismission to join any other church of the same faith and order a valid organization? *Answer*—Yes.

Authorized the Moderator to represent the share of stock of the Association in the next stockholder's meeting of the College at Hendersonville.

On motion of T. K. Brown, the clerk is allowed $10 for services, and instructed to expend the balance of the minute fund in the printing and distribution of the minutes.

Ordered that a collection be taken up after the missionary sermon on to-morrow and equally divide between Home and Foreign Missions, and authorize the Moderator to appoint delegates to represent the amount in the Western Baptist Convention.

Appointed the following Corresponding Messengers:

To Green River Association—Elders W. J. Wilkie, D. B. Nelson, John Mitchell, D. D., Bros. J. B. Freeman and J. Mooney.

To New Found—J. L. Pleasant, T. K. Brown, Elders John Mitchell, D. D., L. Y. Israel.

To Tuckasiege—Elders D. B. Nelson and W. J. Wilkie.

To French Broad--J. H. Freeman, L. McDonald, J. L. Pleasant, J. A. Bradley, T. K. Brown, J. Cordell, J. B. Freeman, Elders John Mitchell, D. D., and W. J. Wilkie.

On motion, adjourned to 8:30 A. M. to-morrow. Song, "We're going home to morrow." Benedictory prayer by Elder John Mitchell.

SABBATH, Sept. 1st, 1878.

Met at the stand pursuant to adjournment.

After a season of devotional exercises, the Association was called to order by the Moderator.

Minutes of yesterday read and adopted.

On motion of C. M. Williams, reconsidered the report on State of the Churches, and struck out the amendment in relation to Concord church. Adopted the original report.

REPORT ON STATE OF THE CHURCHES.

Your committee submit the following: Of the 22 churches composing this body, all are represented here excepting two, Concord and Mud Creek. Of these, Mud Creek, we are informed, appointed delegates but they are not present. The church at Concord, which has not been represented since 1872, we consider *dead*, and recommend that its name be dropped from our list, and the members advised to unite with other churches. There is a church, however, viz: Union, adjacent to Concord, which was once a member of this body, but whose name has been dropped, which now has regular services, and appointed delegates to this session, and we recommend that it be restored to the list of churches.

We have gathered the following items from the letters sent up by the churches: baptisms 103, exclusions 48, deaths 18, number of prayer-meetings 4, number of Sabbath Schools, Baptist 13, Union 4, total 17. (This includes the branch schools of Bear Wallow and French Broad churches.) Several of the churches have enjoyed gracious revivals, while others report a low state of religious feeling.

Our Home Missionary, Elder W. W. Wells, has done faithful and efficient work, and much of the religious awakening and the encouraging increase in the delegation is owing largely to his efforts. And in our opinion it would be greatly to the interest of the cause to keep him in the field.

Respectfully,

W. J. WILKIE,
J. P. MORGAN,
Committee.

Passed a unanimous resolution of thanks to the Bear Wallow choir for the very pleasing and efficient services rendered the Association.

The hour having arrived for the consideration of the Sabbath School report, it had a second reading. Song, "What shall the harvest be?" Address by Bro. W. T. Jordan. Song, "There's a light in the valley." Remarks by Elder John Ammons. Song, "Gather them into the fold." Address by Elder D. B. Nelson. Singing. Report adopted.

REPORT ON SABBATH SCHOOLS.

We are not fully in possession of what is being done in behalf of Sabbath Schools, but as far as known, we are exceedingly gratified to say that

they are growing more numerous and popular year after year. The erroneous idea that the institution is advantageous to children only, we are pleased to say is giving place to the overwhelming proofs that grown up persons are receiving, through the medium of the Sabbath Schools, such information as cannot be obtained elsewhere. We are thankful to know that so many of our churches have flourishing Sabbath Schools. Still there is a want of energy upon the part of those who claim to be workers. Why be content with a few, when if proper means are used, we might have schools at every church within the bounds of this Association.

Respectfully submitted,

J. T. FREEMAN,
W. H. BOWEN,

On motion, the Salem Association adjourned to time and place. Closing remarks by Moderator.

Annual missionary sermon preached by Elder John Mitchell, D. D. Text: Rom. 1: 16–18.

Collections for Home and Foreign Missions, $16.40. Intermission for refreshments.

Sermon in the afternoon by Elder C. B. Justice. Closing exercises by Elder Joab Wilkie.

ELDER D. B. NELSON, *Moderator.*
COLUMBUS M. WILLIAMS, *Clerk.*

STATISTICAL TABLE.

CHURCHES.	Constituted.	CLERKS.	CLERK'S POST OFFICE.	Sabbath of Meeting.	Baptized.	Re'd by Letter.	Restored.	Dismissed.	Excluded.	Deceased.	Male Members.	Female Members.	Total.
Asheville,	1829	C. M. Williams,	Asheville,	ev'y	8	19	..	6	3	..	50	69	119
Avery's Creek,	...	J. R. Lance,	Avery's Creek,	...	...	3	1	3	13	1	...	....	48
Berea,	1853	J. A. Bradley,	Swannanoa,	4th,	...	2	..	3	1	1	..	..	71
Bear Wallow,	1868	L. H. Freeman,	Bear Wallow,	2d,	2	..	..	9	5	1	33	67	100
Broad River,	1866	Uriah Owenby,	Bear Wallow,	1st,	...	..	..	2	2	1	18	40	58
Beulah,	....	Jesse Blythe,	Bowman's Bluff,	....	6	5	..	7	2	4	...	..	102
Brevard,	1869	J. T. Brooks,	Brevard,	2, 4,	14	7	..	4	..	..	41	63	104
Boilston,	..	J. C. Owenby,	Boilston,	....	8	4	..	1	..	..	26	58	84
Cane Creek,	1806	A. H. Pinkerton,	Fairview,	1st,	10	5	..	4	2	...	44	84	128
Enon,	1864	J. W. Orr,	Davidson River,	3d,	2	2	..	5	3	..	42	93	136
Ebenezer,	...	D. C. Allen,	Hendersonville,	3d,	5	1	..	5	1	1	34	53	87
French Broad,	1789	J. S. Rhodes,	Hendersonville,	2d,	2	6	..	5	..	..	43	58	101
Gash's Creek,	1856	J. F. Miller,	Asheville,	4th,	3	2	..	4	..	..	22	36	58
Hendersonville,	1844	J. S. Barnett,	Hendersonville,	1, 2,	1	2	..	7	1	..	18	41	59
Hominy,	1811	J. Wilson Morgan,	Hominy Creek,	3d,	9	3	..	1	..	4	...	...	125
Hooper's Creek,	1856	James Garren,	Shufordville,	....	13	3	1	..	3	..	32	47	79
Liberty,	....	Cary Maxwell,	Edneyville,	3d,	13	5	..	12	5	2	16	40	56
Mt. Moriah,	1877	H. Moore,	Eastatoe,	2d,	...	..	..	..	..	..	...	...	23
North Fork of Swannanoa,	1846	J. W. Walker,	Gray Eagle,	3d,	...	..	1	1	5	2	23	30	53
Salem,	1838	J. T. Sales,	Shufordville,	1st,	7	3	..	7	2	1	...	....	125
*Mud Creek,	1800			....	...	..	..	..	..	..	...	.....	69
*Union,	....	W. R. Murray,	Busbee,	...	...	..	...	..	..	..	3	9	12
Total, 22 Churches.					103	72	3	86	48	18			1785

*Not represented

CHURCH AND SABBATH SCHOOL CONTRIBUTIONS AND STATISTICS.

CHURCHES.	PASTORS.	Pastor's Salary.	Contributions for Minutes.	Contributions for Home Missions.	Contributions for Foreign Missions.	Contributions for Other Objects.	Officers and Teachers in S. School.	Scholars in S. School.	Conversions in S. School.	Plan of Sabbath School.	Sabbath Sch'l Contribut'ns
Asheville,	John Mitchell, D.D.,	$ 400 00	3 00	$ 39 00	$37 08	1,127 62	10	138	...	Baptist	$67 00
Avery's Creek,	James Plemmons,	.....	1 05	.....	.....	.....	.....	.....	.....	.....	.....
Berea,	John Ammons,	65 00	1 20	10 00	8 10	5 00	8	50	....	Union..	3 00
Bear Wallow,	W. J. Wilkie,	50 30	1 40	7 15	.....	.....	15	103	....	Baptist	16 00
Broad River,	Richard Hudgins,	.....	40	4 00	.....	.....	.....	.....	.....	.....	.....
Beulah,	.....	25 00	75	.....	.....	.....	5	70	....	Baptist	.....
Brevard,	D. B. Nelson,	300 00	2 50	10 00	6 00	2 00	8	72	...	Baptist	8 00
Boilston,	W. W. Wells,	.....	1 00	9 93	.....	.....	7	30	....	Union	.....
Cane Creek,	J. Miller,	19 00	1 65	5 00	.....	.....	10	170	3	Baptist	8 25
Enon,	N. Bowen,	98 00	1 50	1 36	7 73	.....	8	40	2	Baptist	.....
Ebenezer,	W. W. Wells,	.....	1 20	11 95	3 55	.....	.....	.....	.....	.....	.....
French Broad,	G. W. Brooks,	65 00	1 40	2 15	5 50	.....	7	30	....	Baptist	3 30
Gash's Creek,	W. J. Wilkie,	10 85	1 10	2 35	.....	.....	7	60	...	Union	.....
Hendersonville,	D. B. Nelson,	300 00	2 00	10 00	3 20	150 00	11	40	..	Baptist	.....
Hominy,	E. Morgan,	.....	1 00	.....	.....	.....	.....	.....	...	Baptist	.....
Hooper's Creek,	W. J. Wilkie,	30 80	1 10	5 60	.....	35 50	4	....	...	Union	.....
Liberty,	W. W. Wells,	.....	60	.....	.....	.....	.....	.....	.....	.....	.....
Mt. Moriah,	G. W. Brooks,	.....	75	.....	6 00	6 00	.....	50	..	.....	3 00
N. Fork of Swannanoa,	J. Miller,	10 75	60	12 70	.....	.....	6	30	....	Union	.....
Salem,	W. W. Wells,	50 00	2 00	46 50	5 50	16 00	.....	...	....	Baptist	.....
*Mud Creek,	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
*Union,	James Plemmons,	.....	25	.....	.....	.....	7	40	...	Union	.....
		$1424 70	$26 45	$ 177 69	$82 66	1,342 12	113	923	5	16	108 55

*Not represented.

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MET

MINUTES

OF THE

FORTY-FIRST ANNUAL SESSION

OF THE

Salem Baptist Association

OF

NORTH CAROLINA

HELD WITH

The Church at Brevard, Trans

SEPTEMBER 4TH, 5TH, 6TH AND 7TH

COMPILED BY

C. M. WILLIAMS, CLERK, ASH

ASHEVILLE:

Officers of Salem Association.

Elder D. B. Nelson, Moderator, Hendersonville.
C. M. Williams, Clerk, Asheville.
Johnson Ashworth, Treasurer, Fair View.
Elder John Mitchell, Historian, Asheville.

Ordained Ministers.

Bowen, N.,	Hendersonville,	N. C.
Brooks, G. W.,	Cherryfield,	"
Beck, A. W.,	Davidson River,	"
Connally, J. K.,	Asheville,	"
Israel, L. Y.,	Hominy Creek,	"
Jordan, F. M.,	Hendersonville,	"
Jones, G. S.,	"	"
Mitchell, John,	Asheville,	"
Mintz, William,	Shufordville,	"
Morgan, E.,	Hominy Creek,	"
Morgan, E. J.,	" "	"
Nelson, D. B.,	Hendersonville,	"
Stradley, Thomas,	Asheville,	"
Wilkie, W. J.,	Bear Wallow,	"

The next session of the Salem Association will be with Cane Creek Church, Buncombe County, on Thursday before the first Sabbath in September, 1880.

PROCEEDINGS.

BREVARD, N. C., THURSDAY, SEPT. 4TH, 1879.

The Salem Baptist Association of North Carolina convened in its Forty-First Annual Session with the Brevard Church.

At 11 A. M. Elder John Mitchell preached the Introductory Sermon. Text: "Then had the churches rest throughout all Judea, and Galilee and Samaria and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." Acts, 9 : 31.

Recess one hour.

THURSDAY AFTERNOON.

Reassembled. Sang, "My soul, be on thy guard."

Prayer, led by Elder G. W. Brooks.

The Moderator appointed Brethren J. T. Brooks and P. M. Freeman Reading Clerks.

Letters were read from the following churches, and delegates names enrolled:

Asheville—Elder John Mitchell, C. C. Mathews, C. M. Williams.

Berea—J. Cordell, J. H. Cordell, E. A. Reed.

Bear Wallow—P. M. Freeman.

Cane Creek—J. B. Freeman, J. C. Mitchell, Jonathan Mooney.

Enon—J. W. Orr, R. B. Williams, W. K. Osborne.

French Broad—Elder N. Bowen, J. P. Morgan, S. P. Taylor.

Ebenezer—Joseph Holbert, J. H. Fletcher, E. J. Shipman.

Gash's Creek—R. P. Jones, Hardin Sales, John Cordell, James M. Brookshire.

Hendersonville—Elder D. B. Nelson, Joseph McCall, Thomas J. Rickman, D. Stradley.

Hooper's Creek—J. E. Garren.

Salem—John E. Young, J. A. Gallimore, J. T. Sales, C. J. Baldwin, R. T. Low.

Boilston—John J. Orr, M. L. Underwood, J. D. Taylor, J. L. Simpson, Marcus Banning, J. C. Erwin.

Brevard—C. L. Osborne, J. T. Brooks, J. M. Glazener, B. N. Glazener, Samuel Wilson.

Mt. Moriah—Elder G. W. Brooks, W. L. Lyons.

Concord—W. B. Merrell, J. E. Pinkerton.

Called for churches desiring admission into this body:

A letter was read from Pleasant Grove Church, and on motion referred to the following committee: Elders John Mitchell, G. W. Brooks and N. Bowen.

Green Mountain Church, dismissed from Transylvania Association, offered a letter and petition for membership; referred to the following committee: D. Stradley, J. M. Brookshire, J. T. Sales.

The committee on Articles of Faith of Pleasant Grove Church reporting favorably, the church was admitted and delegates names enrolled: Pleasant Grove—Wm. Rickman, M. C. Whittaker.

Appointed Elder W. W. Wells and J. P. Morgan tellers, and re elected the following officers by ballot:

Elder D. B. Nelson, Moderator.
Columbus M. Williams, Clerk.
Johnson Ashworth, Treasurer.
Elder John Mitchell, Historian.

Called for Corresponding Messengers, and the following were enrolled and welcomed to seats:

From Newfound Association—Elder W. W. Wells.
From Transylvania Association—Elder J. H. Duckworth.
From French Broad Association—Brother J. C. Sams.
Visiting Brethren invited to seats. Accepted by Elder W. A. Nelson, President of Judson College.

The Moderator appointed the following Committees:

On Home Missions—Elder W. W. Wells, E. A. Reed, P. M. Freeman.
On Foreign Missions—Elder G. W. Brooks, J. M. Brookshire, J. J. Orr
On Temperance—Elder W. W. Wells, Jesse Glazener, T. J. Rickman.
On State of the Churches—Elder N. Bowen, C. C. Mathews, J. E. Young.
On Finance—J. P. Morgan, J. T. Brooks, J. T. Sales.
On Order of Business—D. Stradley, C. L. Osborne, E. J. Shipman.
On Time, Place, &c—J. Holbert, J. B. Freeman, A. W. Rich.
On Preaching—D. Stradley, J. M. Brookshire, with Deacons of Brevard Church.
On Education—Elders John Mitchell, W. A. Nelson, J. H. Duckworth.
On Sabbath Schools—Elder W. W. Wells, J. B. Freeman.

Query from Cane Creek Church: "What is the whole duty of a Deacon?"

On motion, appointed the following committee to prepare an answer: Elders N. Bowen, John Mitchell and Bro. D. Stradley.

At this point it was announced that the Methodist congregation at Brevard tender the Association the use of their house of worship during the session. Accepted, with thanks.

On motion, adjourned till 9:30 A. M. to morrow. Closing exercises conducted by Elder W. W. Wells.

FRIDAY, SEPT. 5TH, 1879.

Met pursuant to adjournment. Opening exercises by Moderator. Association called to order.

Minutes of yesterday read, corrected and adopted.

Letters read from the following churches and delegates enrolled:

Avery's Creek—A. W. Rich, W. E. Lance, James Lance.

Hominy Creek—Elder E. Morgan.

The committee on Green Mountain Church reporting favorably, the church was admitted and delegate enrolled:

Green Mountain—J. M. Merrell.

Committee on Order of Business submitted a report, which was adopted: Same as last year, except that the opening religious services shall be 20 minutes instead of 30.

Committee on State of the Churches granted further time.

Report on Temperance read by W. W. Wells. Motion to adopt.

On motion, limited speeches during the session to 20 minutes.

Remarks on Temperance by Elders N. Bowen, W. W. Wells, John Mitchell, G. W. Brooks, W. A. Newton, Brethren T. J. Rickman, J. C. Sams and D. Stradley. Report adopted.

REPORT ON TEMPERANCE.

We rejoice to say that so far as our knowledge extends, our churches are sound for temperance. We do not know of any of our members who are addicted to drink or drink to excess. Some of the churches have labored with and are still bearing some of their members for intemperance. We would recommend that members of churches engage to total abstinence from the use of intoxicating dram. This we think is all wrong. We do not think that a professed christian man may be a moderate dram-drinker. We think that the example of hundreds may attempt to follow his example, and thousands may find a drunkard's grave and a drunkard's hell. Brethren, we would recommend to you the influence of your members.

We should also remember that there are other ways in which we may practice intemperance. Our motto should be a total abstinence from all things that are not necessary; this is temperance.

Recess until 2 o'clock.

Sermon by Elder W. A. Newton, subject: "Stand still and see the salvation of the Lord which he will show to you to-day: for the people before Moses, and stand still, for we are well able to overcome it."

FRIDAY AFTERNOON.

Reassembled. Moderator in the chair. Enrolled delegate from Beulah—L. C. Hamilton.

Granted leave of absence to Brethren E. J. Chipman and J. H. Fletcher.

Report on Education read by Elder John Mitchell. Motion to adopt. Consideration of the report postponed until 10 A. M. to-morrow.

Committee on Sabbath Schools granted further time, with instructions to report Sabbath morning in Sunday school mass meeting.

Report on Periodicals read by C. M. Williams. Motion to adopt. Remarks by Elders W. A. Nelson, John Mitchell, brethren C. M. Williams, J. C. Sams. Order of business suspended for a few minutes, and time allowed for soliciting subscriptions to the Biblical Recorder.

Report adopted.

REPORT ON PERIODICALS.

It is a well known fact that there is a great increase in the number of periodicals circulated. And while many of these additions are published in the interest of morals and religion, there are not a few tainted with skepticism and infidelity. Every inducement is being offered, every bait used, to get you to read. And while all classes read more or less, we are clearly of the opinion that even the members of the churches take too little interest in our religious periodicals. You may find a secular newspaper in a majority of Baptist families but we regret that we cannot say as much of our denominational organ. We commend our brethren for keeping pace with the news of the day, but earnestly advise that if they can afford to take but one paper let that paper be, by all means, the Biblical Recorder, the organ of the North Carolina Baptists published in Raleigh at $2.00 per year, C. T. Bailey, Editor. The Recorder is an able exponent of the "faith once delivered to the saints," a happy medium of communication with our brethren of other sections, and fraught with news and instruction.

We note with pleasure the interest our Sabbath schools are taking in the International Lessons and earnestly recommend every school in our bounds to adopt this method of instruction using the Kind Words lessons, or those prepared by the American Baptist Publication Society of Philadelphia. We mention Kind Words, and the Baptist Teacher, published at Macon, Ga., and The Young Reaper, and Our Little Ones published by the American Baptist Publication Society, as suitable literature for our Sunday schools; and earnestly advise our superintendents and teachers to take and read the Baptist Teacher, Philadelphia.

The Foreign Missions Journal, published at Richmond, Va., at 25c a copy, in clubs of four, will keep you advised as to our foreign mission work. Respectfully submitted.

C. M. WILLIAMS, Chairman.

Committee on Home Missions allowed further time. Report on Foreign Missions read by Elder G. W. Brooks. Motion to adopt. Discussed by Elders W. A. Nelson, N. Bowen, G. W. Brooks, John Mitchell, W. W. Wells.

Adopted.

REPORT ON FOREIGN MISSIONS.

Your Committee, in making this report, have before them a sad picture of more than eight hundred millions of souls. Perhaps not much less than two-thirds of this number are in the darkness of heathenism. Great things have been done in the lapse of the last fifty years, but far greater things remain to be done. To accomplish this, our people need another glorious conversion. There are two things which must be better known and practically embraced: 1st, That every lover of Jesus is bound by his relations to him to carry out the commission of the master, "Go teach all nations." To do this we must take our position nearer Jesus, we must love as he loves, see as he sees, and feel as he feels. For in vain may we pray for God to do what he has commanded us to do. When we pray thy kingdom come, we must also be able to add thy will be done on earth as in heaven. Every church must realize the fact that it is a missionary society, that it is part of the body of Christ and must live in harmony with its head. O God, revive thy work.

G. W. BROOKS, Chairman.

Elder M. V. B. Lankford, of Georgia, having arrived, was welcomed to a seat in the body.

Leave of absence granted Elder G. W. Brooks and Brother W. L. Lyons.

Committee on Time, Place, &c., allowed further time.

Granted Committee on Finance further time.

Historian not being ready to report, he was instructed to embrace the items of this year in next year's report.

Report on query from Cane Creek read by Elder N. Bowen. Motion to adopt. Discussed by Elders N. Bowen, W. A. Nelson, M. V. B. Lankford, Brother A. W. Rich. Adopted.

REPORT ON QUERY FROM CANE CREEK CHURCH.

Your Committee to answer the question as to the duties of deacons, would report that: Deacons were appointed anciently to attend to the temporal business of the church, and such is their duty yet. The custom of having them to carry the bread and wine at the Lord's Supper has doubtless led many into the belief that they have nothing more to do; when in fact the New Testament does not assign them that work at all. There ought to be an immediate reform in the service of deacons, and perhaps the only way to effect it is to remove from office all who will not attend to the temporal affairs of the church, and appoint others in their places. All deacons would do well to read the New Testament and Howell on the Deaconship.

N. BOWEN,
JOHN MITCHELL,
D. STRADLEY.

On motion agreed to meet at 9 o'clock to-morrow. On motion the Association adjourned till that hour. Benediction by Elder N. Bowen.

SATURDAY, SEPT. 6TH. 1879.

Met pursuant to adjournment. Devotional exercises twenty minutes. Association called to order by Moderator Nelson. Minutes of yesterday read and adopted.

Roll of delegates called and [illegible]. Report on Time, Place and Annual Sermons read and adopted.

Place—Cane Creek Church, [illegible].

Time—Thursday before [illegible] Sunday in [illegible].

Introductory Sermon—Elder W. J. Wilkie; alternate, Elder G. W. Brooks.

Missionary Sermon—Elder N. Bowen; alternate, Elder F. M. Jordan.

Report on Home Missions read by Elder [illegible]. Remarks by Elder Wells.

The hour having arrived for the consideration of the Report on Education, the report was read by Brother John Mitchell. Also remarks by Elder W. A. Nelson. Association asks further time.

On motion, the President [illegible] to take subscriptions to the College.

Adopted Report on Education.

REPORT ON EDUCATION.

Your Committee on Education [illegible] the great subject of education [illegible] tance of educating their children [illegible] our last Association work on [illegible] is now approaching completion [illegible] allied with students during the last [illegible] manifested. We are happy to be [illegible] dency of the College and is now [illegible]

September 2d with encouraging prospects. It is expected that Bro. Nelson, the President, will spend much of the first year in the field as General Agent, while the teaching will be done by Prof. Pitman assisted by Capt. Morris and Miss Fletcher; also Miss Jessie M. Martin will teach the Latin class. Miss Corrado Nelson the Organ.

Twenty-five hundred dollars would pay all the indebtedness of the college and complete the building, which is now out it is proposed to raise by selling stock at $25 per share. The amount of paid up stock is about $7000, while the property is worth double that amount. We commend the President and his work and the College to the Association, and to all our brethren and the friends of education. Give us your prayers and assistance. Brethren, help to accomplish a great work for God's glory and for the good of his people.

JOHN MITCHELL, Chairman.

Took recess until 1.30 P. M.

Sermon by Elder N. Bowen. Text. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor., 15 : 58.

SATURDAY AFTERNOON.

The Association reassembled. Song, "Pass me not." Moderator in the chair. Resumed the consideration of the report on Home Missions. Report read a second time. Discussed by Elders N. Bowen, W. W. Wells, W. A. Nelson, and Brethren A. W. Rich and J. C. Sams. Adopted.

REPORT ON HOME MISSIONS.

Your committee beg leave to submit the following report: As to what has been done in the Home Mission work during the last year, see the report of Missionary which we submit herewith. We find from reading the letters from the churches that they have pledged for Home Missions for next year $63. We are at a loss to know what plan would be best to adopt; we therefore make no suggestion. Brethren, the destitution is too great for us to think of slacking our energies in this work. We ought to have a missionary in the field who could give the work his entire time; nothing short of this will ever meet the demands. Let our motto be, "this whole Association for Jesus."

Respectfully submitted,

W. WILEY WELLS,
P. M. FREEMAN,
E. A. REED.

REPORT OF HOME MISSIONARY.

Dear Brethren:—Owing to the extreme coldness of last winter, and the health of my family, I have not been able to do as much work myself as was contemplated in my appointment. This difficulty I partially remedied by the employment of Elder W. J. Wilkie to assist me one month. I have labored 4 months, (120 days); preached 96 sermons; delivered 38 exhortations; held 36 prayer meetings; held 5 missionary prayer meetings; delivered 14 Sabbath School and other addresses; traveled 1,080 miles; [illegible] distributed 2,017 pages tracts and 8 Testaments. I have sold 9891 pages tracts, besides 25 Testaments, 10 Baptist hymn books, and 8 denominational maps. Collected for Home Missions $8.50, witnessed 44 professions, baptised 130, collected for Home Mission on the field $10.54, on pledges made last Association $7—total, $127.54. Balance due on pledges [illegible].

Brother Wilkie labored 30 days; preached 28 sermons; delivered 9 exhortations; held 4 prayer meetings; traveled 144 miles; baptized 8. This added to my report will make five months labor; preached 124 sermons; held 40 prayer meetings; delivered 39 exhortations; baptized 38, and traveled 1224 miles.

Note: Brother Wilkie was with me at Beulah where there were 15 professions, which are embodied in my report. And further, Bro Wilkie as pastor of Cane's Creek church baptised 13 persons, who joined at a meeting of days held there in which the Missionary assisted all the time. So the whole number of baptisms in connection with the Missionary work is 56. As another feature of interest I will mention that quite a number have been restored, and others who were lying idle out of the church, holding letters have come in, so that the increase from this source is about 71. I will mention as places of great importance and strong missionary claims, Concord, Union or New Salem, Greer [illegible] and Liberty. The harvest truly is great. Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest.

Respectfully submitted,

W. WILEY WELLS.

Report on State of the Churches read by Elder N. Bowen. Discussed by Elders Bowen, Mitchell, W. A. Nelson, and Bro. T. J. Rickman. Adopted.

REPORT ON STATE OF THE CHURCHES.

The committee appointed to report on the State of the Churches, beg leave to submit the following report: When in the course of human events organizations of vital interest to mankind fail to meet the object of their creation, it becomes the duty of all lovers of truth to combine their influence and labor to effect a reformation. This is pre-eminently so when applied to churches. Any attempt to conceal or varnish over the decay and deadness of a church is unfaithfulness to the Master and ruinous to the church. Your committee is pained that they are by facts compelled to write that there is not one church in your body that is up to the full measure of its duty. That while some of them have labored and not fainted, in contending for the faith once delivered to the saints, if Christ could be heard to speak to-day he would say, as he said to Ephesus, "Nevertheless I have somewhat against thee, because thou hast left thy first love." We are still more deeply grieved that the state of many of your churches is such that Jesus might say to them now as he said to Sardis: "I know thy works, that thou hast a name that thou livest, and art dead." But we do rejoice that we have reason to believe that the Master would say of the most erring church, "Thou hast a few names that have not defiled their garments." The chief causes of this sad state of things, in the judgment of your Committee, are: First. Many of your ministers have labored by sensational sermons and appeals to the passions and prejudices of the people, to add numbers to the churches neglecting to "feed the flock with the sincere milk of the word, that they might grow thereby." In the second place, discipline is most sadly neglected in all the churches. Personal difficulties are allowed to exist without the churches requiring the parties to settle them. Members are suffered to go up and down the country as tale bearers, unrebuked. Debts are contracted and not required by the church to be paid. Promises are daily made and broken, and the church takes no notice of it. The widow and the orphan are oppressed; brother overreaches brother, and church member cheats the man of the world, and the church in many instances remains a silent spectator of all this. Christianity has become a by-word and church membership a reproach. If churches would, in the fear of God, labor to correct these evils, their letters to the Association would no longer be filled with significant blanks. Respectfully submitted.

N. BOWEN,
J. E. YOUNG,
C. C. MATHEWS.

Report on Finance read and adopted: showing minute fund $25.50.

On motion allowed Elder M. V. B. Lankford five minutes to present the claims of the Baptist Banner, Cumming, Ga., $1.00 per annum.

Appointed the following corresponding messengers:

To Tuckasiege Association—A. W. Rich.

" French Broad " —J. D. Taylor, Elder John Mitchell, S. P. Taylor.

To North Georgia General Missionary Association—Elder N. Bowen.

To Roan Mountain Association—Elder N. Bowen.

" Transylvania " —Joseph Holbert, B. Stradley, T. J. Rickman, Elder J. Mitchell, J. B. Freeman, Elder N. Bowen, J. A. Gallimore.

RESOLUTION OF THANKS.

Resolved, That we tender our warmest thanks to the brethren and citizens of Brevard and vicinity for the courteous and hospitable manner in which we have been entertained during the session.

Ordered that a collection be taken up after missionary sermon to-morrow for foreign missions, and the Moderator instructed to

[illegible] the Western Baptist

[illegible] his services, and in- [illegible] in the prem[illegible] and dis-

[illegible] w. Prayer by Elder [illegible].

[illegible] SEPT. 7TH, 1879

[illegible] ation." The Mod- [illegible] W. W. Wells led in [illegible] and adopted. Report [illegible]. Motion to adopt. [illegible] and D. B. Nelson. [illegible].

[illegible] ELS.

[illegible] The churches represented [illegible] their letters, who are [illegible] a home to us for the [illegible]. Two very gratifying [illegible] the churches in these settl- [illegible] and thus to show that we [illegible] this enterprise. Who secon- [illegible]. Be [illegible] strictly baptist schools. We [illegible] to the end that we may have [illegible] be established with [illegible] which shall be gathered [illegible]

[illegible] have no Sabbath schools, whether [illegible] for us. I see no way that this we do [illegible] they [illegible]. If we do not train our chil- [illegible] of progression. If we do not [illegible]

W. WILEY WELLS,
J. B. FREEMAN.

On motion, the Moderator [illegible] the Salem Association ad- [illegible] to time and place.

At 11 o'clock Elder N. B[illegible] preached the Annual Missionary Sermon. Text: —"And the K[illegible] said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offering unto the Lord my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver." 2 Sam., 24 : 24.

Collection for Foreign Missions $15.30.

Appropriate closing exercises.

D. B. NELSON, MODERATOR.

COLUMBUS M. WILLIAMS, CLERK.

Churches.	Constituted	Clerks.	Clerk's Post Office.	Sabbath of meeting.	Baptized.	Rec'd by letter.	Restored.	Dismd by letter.	Excluded.	Dead.	Male members.	Female members.	Total.
Asheville	1829	C. M. Williams	Asheville	ev'y S'h	24	28	3	10	3	1	65	95	160
Avery's Creek		J. R. Lance	Avery's creek	5		7	12	4	1	1			49
Berea	1853	E. A. Reed	Riceville	4	7	2		10	1		23	39	62
Bear Wallow	1868	P. M. Freeman	Fair View	2		3		10	5				82
*Broad River	1866	Uriah Owenby	Bear Wallow	1							18	40	58
Beulah		Jesse Blythe	Bowman's Bluff	1	15	13	3	2	1		49	81	130
Brevard	1869	J. T. Brooks	Brevard	2—4		3		4	2				101
Boilston	1861	M. L. Underwood	Pink Bed	3		2	1				27	59	86
Cane Creek	1806	A. H. Pinkerton	Fairview	4	1	9		8	5		40	82	123
Concord	1850	W. B. Merrell	"			6	1		11	2	3	10	13
Enon	1864	J. W. Orr	Davidson's River	3	1	2		1		1	41	94	135
Ebenezer	1817	D. C. Allen	Hendersonville	4		7			4	1	33	56	89
French Broad	1789	J. S. Rhodes	Mills River	2		2		45			18	37	55
Gash's Creek	1856	Marcus L. Reed	Asheville	1	15	1	4		3				74
Green Mountain	1875	J. M. Merrell	Edneyville			6			6		10	21	37
Hendersonville	1841	J. S. Barnett	Hendersonville	1—3	10	9		1			29	50	79
Hominy	1842	J. Wilson Morgan	Hominy Creek	3	1	2		3	2	1	47	78	125
Hooper's Creek	1856	Jos. E. Garron	Shufordville	3				8			30	41	71
*Liberty		Carey Maxwell	Edneyville	3							16	40	56
Mt. Moriah	1877	L. W. Lyons	Cherryfield	1		3		2	1		9	16	25
*Mud Creek	1800												69
*North Fork of Swannanoa	1846	J. W. Walker	Gray Eagle								23	30	53
Pleasant Grove	1879	M. C. Whittaker	Pink Bed	2							14	14	28
Salem	1858	John T. Sales	Shufordville	1		3		14	3	1	38	75	113
*Union		W. R. Murray	Busbee								3	9	12
Total, 25 churches.					74	108	141	122	48	8			1888

*Not represented.

PAPERS USED IN SABBATH SCHOOL.

ASHEVILLE—"Baptist Teacher," "Young Reaper," "Our Little Ones," and "International Lessons" of Am. Bap. Pub. Society. AVERY'S CREEK AND MT. MORIAH.—"International Union Lessons." BREVARD AND FRENCH BROAD—"Kind Words." GASH'S CREEK AND SALEM.—"International Lesson," by Am. Baptist Publication Society. HENDERSONVILLE.—"Bap. Teacher," and "Kind Words Lesson Paper."

SABBATH SCHOOL STATISTICS AND CONTRIBUTIONS

CHURCHES.	SUPERINTENDENTS	Officers and Teachers.	Scholars.	Professions in Sunday School.	Plan.	Contributions.	Vols. in Library
Asheville	C. M. Williams	11	165	10	Baptist	$39 75	
Avery's Creek	A. W. Rich	8	153		Union	3 00	
Berea	Mrs. M. J. Alexander	8	60	3	Union	3 50	150
Bear Wallow	Jos. H. Freeman	11	105		Baptist	15 00	
Beulah		9	65	13	Baptist		
Brevard	C. L. Osborne	8	84		Baptist	10 00	
Boilston	John J. Orr	6	55		Baptist	21 45	25
Cane Creek	J. B. Freeman	9	150		Baptist	10 00	
Ebenezer	Jos. Holbert	4	20		Baptist		
French Broad	J. C. Morgan	6	30		Baptist	2 50	100
Gash's Creek	Marcus L. Reed	5	50	3	Union	1 00	75
Hendersonville	Peter Stradley	9	80	3	Baptist	95 87	150
Hominy		6	30		Baptist		
Mt. Moriah	W. L. Lyons	5	50	6	Union	4 50	
Pleasant Grove		8	40		Union		60
Salem	W. T. Couch and J. A. Gallimore	5	39		Baptist	60	
Total, 16 schools		118	1186	38	11B:5U	$213 17	560

NOTE.—Concord, Enon, Hooper's Creek, Green Mt. report no Sabbath Schools. No report from Broad River, Liberty, Mud Creek, North Fork of Swannanoa and Union.

FINANCIAL TABLE.

Churches.	Pastors.	Pastor's Salary.	Paid for minutes	Paid for H'e M'ts	Paid for F'n M'ts	Pledges for Home Missions next year.
Asheville,	John Mitchell,	$500 00	3 00	$10 00	$17 00	$10 00
Avery's creek,	E. Allison,		1 00			
Berea	John Ammons,	62 05	1 20	5 00	12 50	5 00
Bear Wallow,	W. J. Wilkie,	24 90	1 15	5 00		6 45
Beulah,	Joseph Miller,	36 00	35			
Brevard,	D. B. Nelson,	200 00	2 50	10 00	4 70	5 00
Boilston,	E. J. Morgan,	40 00	1 15			
Cane creek,	Joseph Miller	18 15	80	5 00		5 00
Concord,	W. W. Wells,		50			
Enon	W. W. Wells,	*23 00	1 50	1 30	1 25	5 00
Ebenezer,	A. J. Corn,	6 65	85	9 30	2 00	5 00
French Bread,	Jas. Bigelow,		1 20	2 50	3 60	3 00
Gash's creek,	W. J. Wilkie,	30 00	1 65	5 00		5 00
Green Mountain,	W. W. Wells,		60	10 18		
Hendersonville,	D. B. Nelson,	300 00	2 50	10 00	8 05	10 00
Hominy,	E. Morgan,		1 35	5 00		
Hooper's creek,	W. J. Wilkie,	21 05	1 00	10 00		
Mt. Moriah,	G. W. Brooks,		75		8 30	
Pleasant Grove,	E. J. Morgan,	40 00	80	1 20	1 00	
Salem,	W. W. Wells,	45 00	2 00	16 00	2 05	10 00
		$1416 70	$25 83	105 48	$60 45	$69 45

Broad River, Liberty, Mud Creek, North Fork of Swannanoa and Union furnished no statistics. *In part.

MISCELLANEOUS CONTRIBUTIONS.—Asheville—Church expenses, $75; poor of the church, $25; J. M. Davis, $10; Domestic and Indian Miss'n's, $21.35; Southern Bap. Theo. Seminary, per pastor, $100. Brevard—Church expenses, $5.00. French Broad—J. M. Davis, $4.25. Hendersonville—Church expenses, $155; Eld. r W. A. Nelson, Evangelist, $28.50. Hominy—Benevolent objects, not specified, $2.50. Mt. Moriah—Do., do., $150.

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MINUTES

OF THE

FORTY-SECOND ANNUAL SESSION

OF THE

Salem Baptist Association

OF

NORTH CAROLINA,

HELD WITH

Cane Creek Church, Buncombe County,

SEPTEMBER 2D, 3D, 4TH AND 5TH, 1880.

COMPILED BY C. M. WILLIAMS, CLERK, ASHEVILLE, N. C.

ASHEVILLE:
FURMAN & STONE, NEWSPAPER AND JOB PRINTERS.
1880.

Officers of Salem Association.

ELDER D. B. NELSON, MODERATOR, Hendersonville.
C. M. WILLIAMS, CLERK, Asheville.
JOHNSON ASHWORTH, TREASURER, Fairview.
ELDER D. B. NELSON, HISTORIAN, Hendersonville.

Ordained Ministers.

BOWEN, N.,	Hendersonville,	N. C.
BROOKS, G. W.,	Cherryfield,	"
BECK, A. W.,	Davidson River,	"
BEAN, B. M.,	Brevard,	"
CONNALLY, J. K.,	Asheville,	"
DIXON, A. C.,	"	"
ISRAEL, L. Y.,	Hominy Creek,	"
JORDAN, F. M.,	Hendersonville,	"
JONES, G. S.,	"	"
MINTZ, WM.,	Shufordville,	"
MORGAN, ENOCH,	Hominy Creek,	"
MORGAN, E. J.,	" "	"
NELSON, D. B.,	Hendersonville,	"
STRADLEY, THOMAS,	Asheville,	"
WILKIE, W. J.,	Bear Wallow,	"

The next session of the Salem Association will be with Ebenezer Church, four miles northeast of Hendersonville, Henderson County, on Thursday before the first Sabbath in September, 1881.

PROCEEDINGS.

THURSDAY, SEPTEMBER 2D, 1880

THE SALEM BAPTIST ASSOCIATION of North Carolina assembled in its Forty-Second Annual Session with the Cane Creek Church, Buncombe County.

The Introductory Sermon was preached at 11 o'clock A. M. by Elder W. J. Wilkie. Text, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for asmuch as ye know that your labor is not in vain in the Lord." —I Cor. xv, 58.

Recess of forty-five minutes.

THURSDAY AFTERNOON.

The Association reassembled, Elder D B. Nelson, former Moderator, in the chair. Sang,

"Jesus, keep me near the cross."

Prayer by the Moderator.

Brothers E. F. Baldwin and J. R. Patterson were appointed Reading Clerks.

The list of churches was then called and letters read, and delegates enrolled, as follows: —

ASHEVILLE — Elders W. W. Wells, A. C. Dixon, brethren E. F. Baldwin, C. C. Mathews, J. R. Patterson, A. J. Lindsey, F. M. Johnson, W. D. Justice, W. H. Cook, J. D. Brevard, John McEwen, Dan'l Morgan, J. R. Rich, Wm. Weaver, C. M. Williams, J. H. Miller, Wm. Larson.

AVERY'S CREEK—A. W. Rich, Wm. E. Lance, James Spann.

BEREA—Wm. M. Porter. J. A. Reed.

BEAR WALLOW—Elder W. J. Wilkie, brethren Jos. H. Freeman, W. L. Huntley, Sr., P. O. Freeman, J. T. Freeman, Jr.

Brevard—B. N. Glazener, C. L. Osborne, Wm Aiken.

Cane Creek—Elder J. Miller, brethren W. A. Merrell, E. B. Treadway, C. G. Nanney, J. B. Freeman, Johnson Ashworth.

Enon—R. B. Williams, W. K. Osborne, H. B. Ducket, S. J. Tinsley, John McKinney, Thos. McKinney, M. J. Fowler.

Ebenezer—E. L. Allen, Jos. Halbert.

French Broad—J. P. Morgan, John Rickman, J. C. Morgan.

Gash's Creek—John H. Cordell, Rob't Powers, Mark L. Reed, J. M. Brookshire.

Green Mountain—Jerry Benefield, J. M. Merrell.

Hooper's Creek—James Garren, J. E. Garren.

North Fork Swannanoa—T. K. Brown, L. P. Cordell.

Pleasant Grove—T. M. Stewart, W. R. Whitaker.

Salem—D. A. Garren, J. R. Lance, C. H. Lance, J. R. Garren, M. B. Lance, C. J. Baldwin.

Called for churches desiring admission into this body.

Received Bent Creek (dismissed from this body in 1877) from the Newfound Association, and enrolled delegates' names, as follows: —

Bent Creek—E. H. Britt, A. J. Jenkins.

The Association next proceeded to the election of officers, by ballot, with the following result: —

Elder D. B. Nelson, Moderator and Historian, Hendersonville.

Columbus M. Williams, Clerk, Asheville.

Johnson Ashworth, Treasurer, Cane Creek.

The following visiting brethren presented themselves and were warmly welcomed to seats: —

Elder Harvey Hatcher, representing "Biblical Recorder"; Elder C. B. Justice, Green River Association; Elder W. A. Nelson.

The Moderator appointed the following committees:—

On Home Missions—J. B. Freeman, W. K. Osborne.

On Foreign Missions—Elder A. C. Dixon, P. M. Freeman.

On Temperance—Elder W. J. Wilkie, R. B. Williams.

On State of the Churches—Elder W. W. Wells, T. M. Stewart.

On Finance—J. P. Morgan, J. H. Freeman.

On Order of Business—C. M. Williams.

On Periodicals—A. W. Rich, J. C. Morgan.

On Time, Place, &c.—W. M. Porter, Jos. Halbert, C. C. Mathews.

On Preaching—J. R. Garren, Wm. Aiken, and pastor and delegates of Cane Creek Church.

On Education—Elder W. A. Nelson, Daniel Morgan.

On Sabbath Schools—C. M. Williams, E. L. Allen, A. H. Pinkerton.

The North Fork of Swannanoa Church having sent up a petition asking the Association to appoint a presbytery for the examination of Bro. T. K. Brown, and, if satisfactory, set him apart to the work of the ministry.

On motion, the request was referred to the following committee: Elders W. W. Wells, J. Miller, W. J. Wilkie, and, by special motion, the Moderator was added.

On motion, adjourned till 9 o'clock A. M. to-morrow.

Closing exercises conducted by Elder A. C. Dixon; prayer by Elder W. A. Nelson; benediction by Moderator.

FRIDAY.

The Association met pursuant to adjournment. Devotional exercises half an hour, conducted by Bro. E. F. Baldwin.

Minutes of yesterday read, amended and adopted.

Letters were read from the following churches, and delegates' names enrolled: —

BOILSTON—M. L. Underwood.

PLEASANT GROVE—Delegates enrolled yesterday.

HOMINY—Eld. E. Morgan, W. F. Clark, W. P. Clark. J. E. Morgan.

HENDERSONVILLE—Elder D. B. Nelson, J. Williams, J. M. Waldrop.

Report on Order of Business read and adopted.

ORDER OF BUSINESS.

I. Meet at 9 A. M. Devote half an hour to devotional exercises.

II. Reports of Committees: — (a) Order of Business. (b) Preaching. (c) State of the Churches. (d) Periodicals. (e) Education. (f) Temperance. (g) Sabbath Schools. (h) Home Missions. (i) Foreign Missions. (j) Time, Place and Annual Sermons. (k) Finance.

III. Report of Historian.

IV. Resolutions.

V. Appoint Correspondents.

VI. Treasurer's Report.

VII. Miscellaneous Business.

VIII. Adjourn.

C. M. WILLIAMS.

Committee on State of the Churches allowed further time.

Report of committee on request of North Fork of Swannanoa, as to ordination of Brother T. K. Brown, read by Elder W. W. Wells, and, on motion, adopted: —

Whereas, the church at the North Fork of Swannanoa state, in their letter, that they licensed Brother T. K. Brown, five years ago, to exercise his gifts in a preaching capacity; that he has been for that time under their care, and that they find no fault in him; and that they now ask that this Association appoint a presbytery to examine the brother, and, if it meets their approbation, set him apart to the ministry; and,

Whereas, you have referred this request to us, as a committee, we do, after looking into the matter in all its bearings which have presented themselves to us, recommend that this Association grant the request; that is, that they appoint a presbytery, consisting of five ministers to examine Bro. T. K. Brown, touching his qualifications for the ministry; and if they shall judge proper, carry out the request of the church by ordaining him to the full functions of the gospel ministry.

W. W. WELLS, Chairman.

The Moderator appointed the following committee, agreeably to

the recommendation of the above report:—Elders E. Morgan, C. B. Justice, W. A. Nelson, Harvey Hatcher, A. C. Dixon.

Report on Periodicals submitted. Motion to adopt. After remarks by Elder Hatcher, the report was adopted.

REPORT ON PERIODICALS.

Your Committee on Periodicals consider it of the utmost importance that the literature of our denomination be put into the hands of all its members. We are of the opinion that every Christian should be a reading Christian; and, further, that what they read be pure and sound in doctrine We rejoice to say that in North Carolina we have a paper on which there are no spots of heresy, and which never gives an uncertain sound. That paper is the "Bib.ical Recorder." We believe that much of the prosperity and union of the churches in this State has been through its instrumentality. It has labored hard to build up our denominational interests, and well deserves our hearty denominational support. Besides, we cannot afford to be without it, and should not cease to work for it until it is in every Baptist family. We also note, with pleasure, that we have a new paper just starting in our midst, which we hope will be a success. We refer to the "Baptist Telescope," published at Hendersonville, N. C., by Elders N. Bowen and J. I. Morris, at the low price of one dollar a year. As Sunday School papers, we recommend those published by the American Baptist Publication Society, at Philadelphia, and "Kind Words," and the "Baptist Gem," Macon, Ga.

Yours respectfully, A. W. RICH, J. C. MORGAN } Committee.

On motion, Elder Hatcher was allowed time to solicit subscriptions to the "Biblical Recorder."

Report on Education read by Elder W. A. Nelson. Motion to adopt. Stirring address by Elder Hatcher. At this point the Association suspended business for preaching. Sermon by Elder Hatcher. Text, "Jesus answered and said unto them, this is the work of God that ye believe on Him whom He hath sent."—John vi, 29.

On motion, adjourned until 1 o'clock. Benediction by Moderator.

FRIDAY AFTERNOON.

The Association reassembled pursuant to adjournment. Sang,

"Come thou Fount of every blessing."

Resumed the consideration of the Report on Education. Spirited speech by Elder W. A. Nelson, giving facts and figures in connection with his work while President of Judson College, with interesting remarks on the general subject of education. Further remarks by Elders Hatcher and C. B. Justice. Report adopted.

REPORT ON EDUCATION.

Perhaps no part of our work is progressing more satisfactorily, just at this time, than that of education. Our people are becoming more and more aroused to their children's needs in this direction.

The Judson College, located at Hendersonville, has been and is doing good work. Pledges have been made for stock, during the past year, almost sufficient to meet its present demands. If these pledges are all paid, and a little more raised, the college will then be

on a solid, self-sustaining basis. The former president having resigned and entered upon another sphere of labor, another has been elected, so that a faculty equal to the demand is now successfully engaged in teaching: — Elder W. C. McCarthy, A. M., President; W. A. G. Brown. A. M.; Capt. W. G. B. Morris. We urge our people to patronize this school. Board can be had at from $6.00 to $8.00 per month, and the tuition is very cheap. This college is both for males and females, and the plan has worked well so far. Property is better secured and will do much more good when put into the head than in the pocket.

W. A. NELSON, }
D. MORGAN, } Committee.

Report on Temperance read by Elder W. J. Wilkie. Motion to adopt. Remarks by Bro. Hatcher. Bro. T. K. Brown offered an amendment advising the churches to withdraw fellowship, without trial, from a brother for the first offence of drunkenness. Discussed by Elders Dixon, Justice, W. A. Nelson, Wells, Hatcher and Bro. Brown. Vote taken, and amendment lost.

Report on Temperance adopted.

REPORT ON TEMPERANCE.

There has been much said and written on the subject of Temperance in our Association and Conventions, and we hope that good has resulted from these efforts. But in order to secure greater success, let all of the churches be careful to exercise strict discipline among their members on this subject. The churches of God are the light of the world, and the Word say, "Let your light so shine before men that they may see your good works;" therefore every man that claims to be a Christian should abstain from the use of intoxicating drinks himself, and do all that he can to prohibit the making and vending of the same. We would also ask every Baptist within the bounds of this Association not to support any man for any office of trust or honor who favors the practice of making, vending or drinking intoxicating liquors as a beverage. Respectfully submitted,

W. J. WILKIE, }
R. B. WILLIAMS, } Committee.

Elder L. W. Sams having arrived, was welcomed to a seat as a Corresponding Messenger from French Broad Association.

Letters handed in and read, and delegates' names enrolled from the following churches: —

Beulah—Jesse Blythe.

Union—William R. West.

On motion the Association adjourned till 9 A. M. to-morrow.

Sang a Doxology and received the benediction.

SATURDAY MORNING.

The Association met at 9 o'clock. Devotional exercises conducted by Elder W. A. Nelson. Minutes of yesterday read, amended and adopted.

The following brethren having arrived, were welcomed to seats:—

Bro. J. M. Davis as a visitor, Bro. J. C. Sams, Corresponding Messenger from French Broad Association.

Report on State of the Churches read by Elder W. W. Wells. Motion to adopt. Discussed by Elder Wells and Bro. A. W. Rich.

On motion, limited speeches to ten minutes for the remainder of the session.

Further remarks on State of the churches by Elder E. Morgan.

At the suggestion of Elder A. C. Dixon, the following brethren each agreed to give two weeks missionary work in destitute sections in the bounds of this Association: — A. C. Dixon, W. W. Wells, Joseph Miller, W. J. Wilkie, E. Morgan.

Adopted Report on State of the Churches.

REPORT ON STATE OF THE CHURCHES.

Your Committee are sorry to report that while some of our churches are in good working order, and have enjoyed precious revivals during the last year, far too many are in a very cold do-nothing state. In looking over the church letters we were impressed with the great number of blanks reported. We notice particularly in most cases where it is Pastor's Salary blank, Home Missions blank, Foreign Missions blank; that it is also Baptised blank, Received by letter blank, State of Religious Feeling cold. We are of the opinion that one great need in the churches is work, but how to get them at it is another question.

We are sorry to report as without pastors Union, Concord and perhaps two or three others. Brethren, cannot we do something at this meeting to assist these churches in getting pastors.

W. W. WELLS,
T. M. STEWART, } Committee.

Report on Home Missions read by bro. J. B. Freeman. Motion to adopt. Remarks by bro. J. B. Freeman. Report adopted.

REPORT ON HOME MISSIONS.

Dear Brethren:—We are pained to report that we have done so little this year for this object. We have not had any regular Missionary in the field. Bro. W. J. Wilkie has labored a part of his time as Missionary in this Association, but having to preach as pastor for some churches, he was unable to devote much time to this work. He reports 62 days labored, 67 sermons preached, 5 exhortations delivered, held 8 prayer meetings, baptised 9 persons, restored one, witnessed 10 professions, collected on the field $14.90, received on pledges made by churches last Association $27.75. Some of the churches have not paid their pledges, but it is hoped that they will do so immediately.

Now, brethren, the Lord is about to bless us with an abundant crop, for which let us arise in our might and support at least one Missionary this year. Let us bring our tithes into his store-house and prove him, then shall we receive a blessing that will make our hearts glad, and sinners will be converted unto God. Therefore we recommend that this Association now in session appoint an Executive Committee whose duty it shall be to employ, aid and direct any person whom they may choose for this work, and settle for the same when it is due. And every church will be expected to co-operate heartily in this work, in connection with their pastors.

J. B. FREEMAN,
W. K. OSBORNE, } Committee.

Report on Sabbath Schools read by Bro. C. M. Williams. Motion to adopt. On motion, postponed the consideration of the Report until 9 o'clock Sabbath morning.

Report on Foreign Missions read by Elder A. C. Dixon. Motion to adopt. Remarks by bro. Dixon. On motion, he was allowed 10 minutes additional time. Remarks by Elder W. A. Nelson.

At this point the Association suspended business to hear a sermon by Eld. A. C. Dixon. Text, "Awake, awake, put on thy strength, O Zion."—Isa. lii, 1. Sang,

"Let the lower lights be burning."

Prayer by Elder W. A. Nelson. Benediction by Moderator. Recess for dinner.

SATURDAY AFTERNOON.

The Association reassembled, and, on motion, repaired to a schoolhouse near by to finish the business of the Association, and allowed preaching in the church. Sermon by Elder L. W. Sams.

[NOTE.—This proceeding was not unanimous.]

Adopted report on Foreign Missions.

REPORT ON FOREIGN MISSIONS.

"Go ye into all the world and preach the gospel to every creature," is a command as binding upon Christians as that to believe or be baptised. It is our Captain's marching orders, and must be obeyed, if we would be faithful. We can thank God that even now He is giving to His Son the heathen for His inheritance, and the uttermost parts of the earth for His possession. In China, in Italy, in Africa, and in Brazil, are Baptist Churches with encouraging outlooks. In these four countries Southern Baptists are now supporting sixteen missionaries and twenty-eight native assistants. They are earnest, self-sacrificing servants of God, and well deserve our sympathy, prayers and support. The following are our Missionaries:—

In China, at Shanghai, M. T. Yates and Mrs. Yates; at Tung Chow, T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes and Miss L. Moon; at Canton, R. H. Graves, Mrs. Graves, Miss Lula Whilden, E. Z. Simmons, Mrs. Simmons and Miss Sallie Stein.

In Africa, W. J. David, Mrs. David and S. Cooley.

In Italy, Geo. B. Taylor, Mrs. Taylor.

In Brazil, E. H. Quillin.

Your Committee beg leave to make the following requests:—1st, That all the pastors of this Association preach, at least once during the coming year, on Covetousness and the Bible-Imposed Duty of Giving. 2nd, That all the pastors take collections for Foreign Missions in each of their churches at least once a quarter. 3rd, That every family take the "Foreign Mission Journal," published in Richmond at 50 cents per year, or 25 cents each when four copies are taken, so that all may become acquainted with our Missionaries and their work.

A. C. DIXON, Chairman.

Report on Time, Place and Annual Sermons, read by Bro. W. M. Porter. Motion to amend by striking out Ebenezer as the place of meeting and inserting Berea. Amendment lost.

Motion to strike out the appointment of some one to preach a missionary sermon at the next Association, as we believe that the Committee on Preaching can make a better selection at the time than we can a year in advance. Adopted.

Report adopted as amended.

REPORT ON TIME, PLACE AND ANNUAL SERMONS.

PLACE—Ebenezer Church, Henderson County, four miles northeast of Hendersonville.
TIME—Thursday before 1st Sabbath in September, 1881.
INTRODUCTORY SERMON—Elder W. W. Wells; alternate, Elder N. Bowen.

Report on Finance read and adopted. [See Financial Table.]

On motion, the Clerk was allowed $10 for his services, and instructed to expend the balance of the fund in the printing and distribution of the minutes.

Passed the following resolutions: —

RESOLVED, That we tender our most sincere thanks to the brethren and friends of this vicinity for their unremitting courtesies and hospitality during the session.

RESOLVED, That Bro. John M. Davis be allowed ten minutes to take up a collection for Judson College.

RESOLVED, That we advise the churches to take up monthly collections for missions, and the donor may specify the object. J. C. SAMS.

RESOLVED, That we advise the churches of this Association to be more strict in enforcing discipline. T. K. BROWN.

Appointed the following Corresponding Messengers to Associations: —

To FRENCH BROAD — J. B. Freeman, T. K. Brown, Elder W. J. Wilkie.

To NEW FOUND — Elder W. W. Wells, E. H. Britt, E. R. Treadway, Elder J. Miller,

To TUCKASIEGE — Elder W. W. Wells, M. L. Underwood, James Spann, A. W. Rich, W. F. Clark.

To TRANSYLVANIA—J. P. Morgan, M. L. Underwood, Elder D. B. Nelson, W. E. Lance, E. L. Allen.

To GREEN RIVER—Elder W. J. Wilkie, C. G. Nanney, J. Mooney, Elder W. W. Wells, Elder J. Miller.

To CATAWBA RIVER — W. D. Justice.

Report of Committee on Ordination of Bro. T. K. Brown read and adopted.

The Committee on Ordination of Brother T K. Brown report: —(1) That their examination of Brother Brown was satisfactory. (2) But whereas there is no field now demanding his ordination, and whereas he expects to leave the State to engage in secular work for a few months, the committee think it would be wise to defer his ordination until he shall be in a field of ministerial work requiring it.

E. MORGAN,
A. C. DIXON,
H. HATCHER,
C. B. JUSTICE,
W. A. NELSON,
} Committee.

Appointed the following Committee to District the Association and select an Executive Board: —Elder W. W. Wells, Elder E. Morgan, C. L. Osborne, Elder W. J. Wilkie, J. Williams.

Ordered that a collection be taken up for Foreign Missions on tomorrow after the eleven o'clock sermon.

Passed the following resolution:—

RESOLVED, That this Association, through its Clerk, requests the Western Baptist Convention to take into consideration the propriety of dissolving, in order that the district Associations and churches may co-operate with the Baptist State Convention.

J. B. FREEMAN.

On motion the Association adjourned until 9 o'clock to-morrow. Benediction by Moderator.

SABBATH.

Assembled pursuant to adjournment.

Devotional exercises, conducted by Elder C. B. Justice.

Appointed Elder W. W. Wells, Clerk, pro tem.

Read, amended and adopted Minutes of yesterday.

Report of Committee to Nominate Executive Board read by Elder Wells, and adopted.

REPORT ON NOMINATION OF EXECUTIVE BOARD, ETC.

Your Committee to whom was referred the Districting of the Association and the Nomination of an Executive Board, submit the following as their report:—

1ST DISTRICT—Elder A. C. Dixon, chairman. Asheville, J. R. Patterson; Berea, W. M. Potter; North Fork Swannanoa, Daniel Burnette; Cash's Creek, John H. Cordell; Hominy, W. P. Clark; Bent Creek, N. B. Creasman; Avery's Creek, A.W. Rich; Union, W. R. West.

2ND DISTRICT, Elder W. J. Wilkie, chairman. Salem, J. T. Sales; Concord, J. E. Pinkerton; Cane Creek, J. B. Freeman; Bear Wallow, Jos. H. Freeman; Broad River, Wm. Searcy; Liberty, Carey Maxwell; Hooper's Creek, James Garren.

3RD DISTRICT, Elder D. B. Nelson, chairman. Hendersonville, W. A. Smith; Ebenezer, John Fletcher; Green Mountain, J. M. Merrell; French Broad, J. C. Morgan; Beulah, Jesse Blythe; Mud Creek, Abner Shepherd.

4TH DISTRICT, Elder W. W. Wells, chairman. Brevard, W. P. Southern; Mt. Moriah, W. L. Lyons; Enon, E. M. Allison; Boilston, J. J. Orr; Pleasant Grove, W. R. Whittaker.

Respectfully submitted, W. W. WELLS, Chairman.

The consideration of the Report on Sabbath Schools being the special order of this hour, the report was again read. Discussed by Eld. C. B. Justice, brethren W. D. Justice, J. C. Sams, T. K. Brown. Elder D. B. Nelson was called for by a great number of voices, and favored the body with a very sensible and practical speech. Further remarks by brethren A. W. Rich, J. C. Morgan and Eld. E. Morgan. Report adopted.

REPORT ON SABBATH SCHOOLS.

This is a department of Christian work in which every disciple of the Lord Jesus may take some part, either as an officer, teacher or scholar. The primary object of every Sabbath School should be to bring the children to Jesus, but it may accomplish much in training the members of the church in systematic benevolence, praise, and regular attendance at public worship. While the Bible should be the principal text-book of our Sabbath Schools, there are many helps to its study that are invaluable. The International system

of lessons is becoming very popular, and affords ample facilities for the study of the Word. Most of our religious papers furnish notes and comments on these lessons. Every school should be supplied with the "Baptist Gem," or some other bright paper of the kind for the little ones, and a carefully-selected library of standard denominational works for the older members of the school. And it is hardly necessary to add that every school should have a good supply of suitable song books, as most of our schools are thoroughly awake in this important direction. Twenty-two of our churches report Sabbath Schools. Of these, twelve are denominational, two Bible, and eight union. Broad River has no school, and three of the churches sent up no report. From this we infer that there is a general interest being taken in the work in our bounds, and while we rejoice to hear of this interest, and to know that many of our schools are in a prosperous condition and making decided progress, still we regret that so many (over one-third) are on the union plan. We would urge our brethren in every church where it is at all practicable to have a Baptist Sunday School, and use the whole Bible and other Baptist literature. We cannot afford to compromise one syllable of the truth. Union schools call for union officers and teachers, and union houses of worship, and the latter are the "very hot beds of isms and discord." Then let the churches of the Salem Association engaged in the union work give the subject a prayerful consideration, keeping before them the great commission, "Teaching them to observe all things whatsoever I have commanded you." Let us have a Sabbath School in every church directly under the control and teaching of members of the church.

Respectfully submitted, C. M. WILLIAMS, Chairman.

On motion it was left with the Executive Board to appoint their own time of meeting.

On motion the Salem Association adjourned to meet at Ebenezer Church, Henderson County, on Thursday before 1st Sabbath in September, 1881.

Practical remarks by the Moderator. Song,

"Take the name of Jesus with you."

Sermon by Elder W. A. Nelson. Text, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banner."—Songs of Solomon, vi, 10.

At the close of the sermon appointed W. W. Wells, J. M. Waldrop, and J. Williams to take up a collection for Foreign Missions. Amount received, $22.48.

Recess one hour.

Sermon at 1 P. M. by Elder C. B. Justice. Text, "Wilt thou be made whole."

Benediction by Elder C. B. Justice.

D. B. NELSON, MODERATOR.

COLUMBUS M. WILLIAMS, CLERK.

PAPERS USED IN SABBATH SCHOOL AND OTHER ITEMS OF INTEREST.

ASHEVILLE—25 Baptist Teacher; 120 Bible Lesson Quarterly; 50 Our Children's Picture Lesson; 25 Bible Lesson Monthly; 50 Semi-Monthly Young Reaper; 80 Baptist Gem; 100 Monthly Kind Words. Mission Sunday School at Sister M. E. Osborne's, on Beaver Dam, numbering 4 officers and teachers and 23 scholars.

BREVARD—Papers of American Baptist Publication Society and Kind Words, number of each not given.

BOILSTON—International Union Lesson.

CANE CREEK—International Lessons.

ENON—40 Bible Lesson Quarterly; 30 Young Reaper; 45 Baptist Gem.

FRENCH BROAD—Kind Words.

GASH'S CREEK—International Lessons.

HENDERSONVILLE—Kind Words.

PLEASANT GROVE—International Lessons; 2 schools in the bounds of this church.

SALEM—The Sabbath School is at a school house more accessible to the members than the church.

MISCELLANEOUS CONTRIBUTIONS.

ASHEVILLE—One share of stock in Judson College. Domestic and Indian Missions $34.61. Incidental expenses about $100. Collections for poor of the church. Paid and raised from friends outside about $150.00 towards building a church and school-house at Swannanoa Hill, about four miles southwest of Asheville. Have a regular monthly concert of Prayer for Missions on first Sunday night in each month.

SALEM—Subscribed one share of stock in Judson College.

CONSTITUTION.

ARTICLE I.

This body shall be known as the SALEM BAPTIST ASSOCIATION.

ARTICLE II.

This body shall consist of the ordained ministers of the churches, and in addition, two delegates for every church containing twenty-five members or less, and two additional delegates for every other twenty-five members, to be appointed annually by the churches. And in the minutes there shall not appear in the list of delegates the name of any member who absents himself from the session of the Association without the leave of the body.

ARTICLE III.

SECTION. 1. The officers of this body shall consist of a Moderator, Clerk, Treasurer and Historian. The Moderator shall be elected annually by ballot, and the other officers as the Association may direct, the election to take place immediately after the reading of church letters and enrolling of delegates.

SEC. 2. The duties of Moderator and Clerk shall be such as those prescribed for those officers in Mell's Parliamentary Practice.

SEC. 3. It shall be the duty of the Treasurer to receive and disburse all moneys belonging to this body, and pay them out by order of the same.

SEC. 4. It shall be the duty of the Historian to keep such a historical record as the Association may direct.

ARTICLE IV

This body shall meet annually according to adjournment.

ARTICLE V

Whenever the minutes of any meeting of the Association are printed, a copy of the Constitution shall be printed with them.

ARTICLE VI.

Soon after the organization of this body there shall be appointed by the Moderator, committees on the following subjects: Home Missions, Foreign Missions, Education, Periodicals, Sabbath Schools, Temperance, State of the Churches, Finance, Order of Business, Preaching and Time, Place and Annual Sermons of next meeting.

ARTICLE VII.

The form of Church letter shall be as follows: Name of church and date of existence: name of members delegated to the Association; time of meeting; name of pastor, and if any change of pastors during the year by death or otherwise, to be noted; name of clerk and his post-office; names and post-office address of ordained ministers in membership; number baptized, received by letter, restored, dismissed by letter, excluded, dead; number and sex of members; state of religious feeling during the year; time of prayer meeting; amount paid for Pastor's Salary, Home Missions, Foreign Missions, and amount contributed for any other benevolent object.

Sunday School Statistics shall be as follows: State whether the school is Baptist or Union; number of volumes in library; number of officers, teachers and scholars; number of scholars converted during the year; amount paid for support of school, and amount contributed for other benevolent objects.

ARTICLE VIII.

This body shall be governed by the rules of Mell's Parliamentary Practice.

ARTICLE IX.

This Constitution may be altered or amended by a two-thirds vote at any regular meeting.

STATISTICAL TABLE.

Churches.	Constituted.	Clerks.	Clerk's Post Office.	Sabbath of meeting.	Baptised.	Rec'd by letter.	Rest'd.	Dism'd by letter	Excluded.	Dead.	Male members.	Female members.	Total.
Asheville	1829	C. M. Williams	Asheville	Eve'y	73	22	1	14	4	1	78	179	257
Avery's Creek		J. R. Lance	Avery's Creek	4	3	2		3		1			67
Berea	1853	E. A. Reed	Riceville	4	1		1		2	2	24	38	65
Bear Wallow	1868	P. M. Freeman	Fairvew	2	14	2	2	4	1				93
Broad River	1866	Uriah Owenby	Bat Cave	2				1		2			65
Beulah		Jesse Blythe	Bowman's Bluff	1	6	6	1	6		4			137
Brevard	1869	J. T. Brooks	Brevard	2—4	22	6	2	6	1		4	69	118
Boilston	1861	M. L. Underwood	Boilston	4	4			5	2		27	57	84
Bent Creek	1845	A. J. Jenkins	Asheville	2	3	10	1	15	1				58
Cane Creek	1806	A. H. Pinkerton	Fairview	4	7	10		7	3	1	42	83	125
*Concord	1859												13
Enon	1864	E. M. Allison	Davidson River	1—3	13	12	1	2	1	1	42	101	133
Ebenezer	1817	D. C. Allen	Hendersonville	4		2		1			33	56	89
French Broad	1789	J. S. Rhodes	Mills River	2		3			2	1	18	35	53
Gash's Creek	1856	Marcus L. Reed	Asheville			1			1	1			74
Green Mountain	1875	J. M. Merrell	Edneyville	3				1			10	20	30
Hendersonville	1844	T. J. Rickman	Hendersonville	1—3	1	10		9	1	2	31	57	88
Hominy	1812	S. F. Young	Hominy Creek	3		4		5	1				108
Hooper's Creek	1856	J. E. Garren	Shuffordville	3				1	3	2	26	39	65
*Liberty													156
Mt. Moriah	1877	W. Brooks	Eastatoe	Eve'y	35	20	1		1		33	47	80
*Mud Creek	1800										23	30	153
North Fork Swannanoa	1859	T. K. Brown	Cooper's Station	1	9		1		3	1	18	29	47
Pleasant Grove	1879	M. C. Whitaker	Pink Bed	2		2		4			13	13	26
Salem	1858	J. T. Sales	Shuffordville	2		1	1	3	4		32	73	105
Union	1848	W. R. Murray	Busbee	2							3	9	12
Total, 26 churches.					191	113	13	77	34	19			‡2099

* Not represented.

‡ Old statistics.

FINANCIAL TABLE.

Churches.	Pastors.	Pastor's Salary.	Paid for Minutes	Paid for Home Missions.	Paid for Foreign Miss'ns.	Pledges for Home Missions next y'r.	Time of Prayer Meet'g.
Asheville	A. C. Dixon	$600 00	$5 90	$10 00	$23 18	$10 00	Weekly.
Avery's Creek	E. P. Stone	50 00	1 50	10 00			
Berea	John Ammons	75 00	1 40		15 00		Monthly.
Bear Wallow	W. J. Wilkie	29 37	1 00	6 35		5 00	
Broad River	Richard Hudgins		80				None.
Beulah	N. Bowen		1 45				
Brevard	B. M. Bean	267 00	1 65	40 00		10 00	Weekly.
Boilston	E. J. Morgan	28 80	75				Weekly.
Bent Creek	E. Morgan		50				
Cane Creek	Joseph Miller	21 75	1 10	5 00		5 00	
*Concord							
Enon	W. W. Wells	150 00	1 55	81	7 71		
Ebenezer	A. J. Corn	10 35	1 30	5 00			Weekly.
French Broad	James Blythe		1 55	3 00	2 00	3 60	None.
Gash's Creek	W. J. Wilkie	3 70	75	5 00		5 00	Semi-m'y
Green Mountain	W. J. Wilkie		50	10 00			
Hendersonville	D. B. Nelson	400 00	2 00	10 00	3 48	10 00	Weekly
Hominy	E. Morgan		1 63				
Hooper's Creek	W. J. Wilkie	35 00	1 00				Semi-m'y
*Liberty							
Mt. Moriah	G. W. Brooks	100 00	1 00	10 00	10 00		Semi-w'y
*Mud Creek							
North Fork Swannan'a	W. J. Wilkie		1 00	8 50			Monthly.
Pleasant Grove	E. J. Morgan	40 00	30				
Salem	W. W. Wells	45 00	1 40	1 55	4 89		
Union	None		45				
Total		$1884 97	$29 58	$125 21	$66 26	$48 00	

*Not represented.

S. S. STATISTICS AND CONTRIB'S.

Superinten't's.	Officers and Teachers.	Scholars.	Profes's in schol	Plan.	Contributions.	Volumes in Library.
C. M. Williams	14	225	32	Baptist.	$90 70	
A. W. Rich	11	160		Union.		
Mrs. M. J. Alexander.	7	75	3	Union.	11 40	150
Jos. H. Freeman	14	87	11	Baptist.	15 26	
No school						
C. S. Morris	10	80	1	Baptist.		
J. M. Hamlin	8	58	7	Baptist.	28 70	60
J. J. Orr	6	38	3	Union.	21 00	
N. B. Creasman	6	60		Bible.		
J. B. Freeman	8	85	5	Baptist.	18 60	
A. W. Beck	10	99	7	Baptist.	22 15	
Elias L. Allen	6	45		Baptist.		
J. C. Morgan	7	30		Baptist.	5 50	80
M. L. Reed	4	50		Union.	6 00	
J. M. Merrell	3			Baptist.		
Peter Stradley	7	100	4	Baptist	17 00	
L. Young	7	35		Baptist.	1 00	
Wm. Garren	4	27		Baptist.		
W. L. Lyons	7	60	16	Union.	56 00	
E. Burnett	7	54	9	Union.		174
N. W Posey	11	65		Union.	3 50	
J. A. Gallimore	4	28		Bible.		
W. H. Pressley	12	74		Union.		
Total	173	1535	98	22	$294 81	464

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MINUTES

OF THE

Salem Baptist [illegible]

OF

NORTH CARO[illegible]

1951.

MINUTES

OF THE

Forty-Third Annual Session

OF THE

Salem Baptist Association,

OF

NORTH CAROLINA,

HELD WITH

EBENEZER CHURCH, HENDERSON Co.

SEPTEMBER 1ST, 2D, 3D & 4TH, 1881.

COMPILED BY

C. M. WILLIAMS, Clerk, Asheville, No. Ca.

1881.

PROCEEDINGS.

THURSDAY, SEPTEMBER 18[illegible], 1884.

THE SALEM BAPTIST ASSOCIATION of North Carolina held its Forty Third Annual Session with the Ebenezer Church, Henderson county.

Opening song,

"Near the cross."

Scripture reading, Nehemiah 4.

Prayer, led by Elder A. C. Dixon.

Hymn,

"I love thy kingdom Lord."

Introductory sermon by Elder W. W. Wells. Text:

"The work is great and large and we are separated upon the wall, one far from another." Neh. iv:19.

Prayer led by Elder W. C. McCarthy.

Recess till 1 o'clock.

THURSDAY AFTERNOON.

The Association re-assembled pursuant to adjournment. Elder D. B. Nelson, former Moderator, in the chair.

Sang,

"Room for thee."

Prayer led by the Moderator.

Hymn,

"Nearer my God to Thee."

Appointed J. T. Brooks and D. Stradley, Reading Clerks.

The list of churches was called, and letters read and delegates enrolled as follows:

Asheville.—Elder A. C. Dixon, Elder W. W. Wells, C. [illegible] Williams, I. H. Gorenflo, C. C. Matthews, J. G. Pulliam, W. D. Justice, Wm. Weaver and L. B. McBrayer.

Berea.—J. M. Reed and Joseph Cordell.

Broad River.—W. B. Searcy and W. A. Hudgins.

ORDAINED MINISTERS.

BOWEN, N.,	Hendersonville, N. C.
BROOKS, G. W.,	Cherryfield, "
BECK, A. W.,	Davidson River, "
BEAN, B. M.,	Brevard, "
BALDWIN, E. F.,	Asheville, "
BRIGHT, T.,	Avery's Creek, "
CONNALLY, J. K.,	Asheville, "
DIXON, A. C.,	" "
ISRAEL, L. Y.,	Hominy Creek, "
JORDAN, F. M.,	Hendersonville, "
JONES, G. S.,	" "
MCCARTHY, W. C.,	" "
MINTZ, WM.,	Shufordville, "
MORGAN, ENOCH,	Hominy Creek, "
MORGAN, E. J.,	" "
NELSON, D. B.,	Hendersonville, "
STRADLEY, THOS.,	Asheville, "
WILKIE, W. J.,	Bear wallow, "
WELLS, W. W.,	Asheville, "

EXECUTIVE BOARD OF SALEM ASSOCIATION

1st District.—Elder A. C. Dixon, Ch'm.
ASHEVILLE—J. R. Patterson,
BEREA—Z. V. Brevard.
N. FORK OF SWAN.—Dan'l. Burnett
GASH'S CREEK—J. H. Cordell,
HOMINY—W. P. Clark.
BENT CREEK—N. B. Creasman.
TRINITY—James Crook.
WHITE ROCK—L. W. Morgan.
AVERY'S CREEK—A. W. Rich.
UNION—W. R. West.

2d District.—Eld. W J. Wilkie, Ch'm.
SALEM—J. T. Sales.
CONCORD—J. E. Pinkerton.
CANE CREEK—J. B. Freeman.
BEAR WALLOW—J. H. Freeman.
Broad River—William Searcy.
Liberty—Carey Maxwell,
Hooper's Creek—James Garren,

3d District—Eld. D. B. Nelson, Ch'm.
Hendersonville—D. Stradley.
Ebenezer—J. H. Fletcher.
Green Mountain—J. M. Merrell.
French Broad—J. S. Rhodes,
Beulah—C. S. Morris.
Mud Creek—Sister Mary Barnett.

4th District—Eld. B. M. Bean Ch'm.
Brevard—W. P. Southern.
Mount Moriah—W. L. Lyons.
Enon—E. M. Allison.
Boilston—J. J. Orr.
Pleasant Grove—W. R. Whittaker.

The next session of the Salem Association will be with Hominy Church, 11 miles west of Asheville, on Tuesday before the first Sabbath in September, 1882.

Brevard.—Elder B. M. Bean, B. N. Glazner, J. M. Hamlin and J. T. Brooks.

Boilston.—M. L. Underwood, J. J. Orr, William Simpson, J. M. Banning and A. R. Ledbetter.

Bent Creek.—Elder T. Bright, Thos. Stradley, Jr., T. D. Case and D. F. Bright.

Cane Creek.—A. H. Pinkerton, C. G. Nanney and J. B. Freeman.

Enon.—Elder A. W. Beck, E. M. Allison, Jas. Williams, Jacob Heifner, Perry McKinney, H. C. Osborne, J. W. Orr, George Allison, W. K. Osborne and George Beck.

Ebenezer.—J. J. Blythe, J. H. Fletcher, Joseph Holbert and E. L. Allen.

Gash's Creek.—J. H. Cordell.

Green Mountain.—Henry Griffin and J. M. Merrell.

Hendersonville.—Elder D. B. Nelson, Elder G. S. Jones, Elder W. C. McCarthy, J. Williams, T. J. Rickman, D. Stradley and W. A. J. Barnett

Hooper's Creek.—Joseph Gentles, J. N. Youngblood, James Garren and J. E. Garren.

Mt. Moriah.—Elder G. W. Brooks, James Morgan and L. W. Brooks

Mud Creek.—Jacob Beck and T. H. Painter.

Salem.—J. R. Garren, J. A. Galimore, J. T. Sales and J. R. Lance.

Avery's Creek.—A. W. Rich, T. Davis and Jesse Ingram.

Bear Wallow.—Elder W. J. Wilkie, J. H. Freeman and P. O. Freeman.

Extended a call to new churches desiring admission into this body.

Admitted White Rock church, Buncombe county, and enrolled delegates names, as follows :

White Rock.—Elder E. J. Morgan and L. W. Morgan.

The Association next proceeded to the election of officers—W. D. Justice and T. J. Rickman acting as tellers. Result of election as follows :

Elder W. C. McCarthy, Moderator, Hendersonville, N. C.

C. M. Williams, Clerk and Treasurer, Asheville.

Elder D. B. Nelson, Historian, Hendersonville.

Visting brethren were invited to seats in the body, and the following presented themselves and were warmly welcomed :

J. L. Wescott, Cape Fear Association. J. P. Bridger, Beulah Association.

Called for Corresponding Messengers from sister Associations, and the following presented themselves :

GREEN RIVER.—Elder J. H. Taylor.

FRENCH BROAD.—J. M. Davis.

The letter from Hominy church was handed in, and read, and F. P. Morgan enrolled as delegate.

Admitted Trinity Church, Buncombe county, dismissed from Newfound Association, and read letter and enrolled Geo. Ward as delegate.

Appointed the following committees to prepare reports for this session:

On Finance—Elder B. M. Bean and J. B. Freeman.

On Correspondence—Elder D. P. Nelson, I. H. Silvercraft and E. J. Morgan.

On Obituaries—Elder A. C. Dixon and A. W. Beck.

On Destitute Churches—Elder G. W. Brooks, Elder W. J. Moore, C. C. Norris.

On Statistics—Elder W. W. Wells and J. M. Ferguson.

On Timbered Lands—Elder N. Bowen and A. H. Pinkerton.

On State of the Churches—J. H. Freeman and J. T. Sale.

On Periodicals—Elder E. J. Morgan, Elder W. J. McCarthy and Dr. Wilkinson.

On Preaching—Pastor and Delegates of Ebenezer Church.

On Time, Place, &c.—Elder W. W. Wells, J. P. Moore, D. Stradley.

On motion adopted Order of Business of last year in the Committee reports.

On motion the Association adjourned till 9:30 A. M., to-morrow. Prayer by Elder N. Bowen.

FRIDAY MORNING, September [illegible].

The Association assembled and spent half an hour in devotional exercises, conducted by Elder G. W. Brooks.

Special prayer for the ministry.

Called to order by Moderator McCarthy.

Minutes of yesterday read and adopted.

Report on Order of Business read and adopted.

The Committee recommend that the hours of meeting be 9:30 A. M., and 1 P. M., and that otherwise the order of business be [illegible] last year.

Committee on Preaching report that Elder A. C. Dixon [illegible] preach to-day at 11 A. M., and Elder A. W. Beck to-night.

The letter from Liberty Church not having arrived, the delegates were invited to seats.

Bro. Thos. Gibbs was welcomed to a seat as a corresponding messenger from Transylvania Association.

Committee on State of the Churches allowed further time.

Committee on Periodicals allowed further time.

Elder G. W. Brooks offered the following resolution:

RESOLVED, That this Association request the delegates here assembled, that [illegible] return home to their respective Churches, and at some time between this and [illegible] regular time of meeting of this body, they call a Convention of all the Baptist Churches in their respective Counties for the purpose of considering the propriety of forming a County Baptist Association, the boundary of such Associations to be limited to the County lines.

On motion the resolution was referred to the following committee: Elders G. W. Brooks, A. C. Dixon, W. W. Wells, B. M. Bean and D. B. Nelson.

Report on Education read by Elder A. C. Dixon. Motion to adopt. Remarks on the report by Elder Dixon and Bro. J. M. Davis.

The hour having arrived for preaching, the business of the Association was suspended. Services at the stand near the Church.

Prayer by Elder D. B. Nelson. Hymn,

"How firm a foundation."

Sermon by Elder A. C. Dixon, on "The Valley of Dry Bones." Text, Ez. 37:3. Prayer led by Elder W. J. Wilkie.

On motion the body adjourned till one o'clock. Benediction by Elder D. B. Nelson.

FRIDAY AFTERNOON.

The Association reassembled. Hymn,

"Come we that love the Lord."

Opening prayer by Elder B. M. Bean.

Letters read and delegates enrolled as follows:

Liberty.—Jesse Collins, Wm. Suttles and Carey Maxwell.

French Broad.—Elder N. Bowen, Elder F. M. Jordan, J. Y. Jordan, S P Taylor.

Call for Corresponding Messengers renewed, and the following brethren presented themselves, and were welcomed to seats:

NEWFOUND ASSOCIATION.—F. Sluder.

FRENCH BROAD " J. D. Taylor.

Resumed the consideration of the report on Education. The report was again read by request.

Remarks by Elders Brooks, Bowen and Dixon.

At the suggestion of Eld. Dixon the following pledges were made for Education during the next Associational year:

Asheville, $25.00; Hendersonville, $15.00; Mt. Moriah, Hominy, $10.00 each; French Broad, Salem, Enon, Berea, Ebenezer, Bear Wallow $5.00, each; Trinity, Mud Creek $2.50, each; Bent Creek. Pleasant Grove, Gash's Creek, Broad River $2.00, each.

Total, ... $103.00.

Report on Education adopted

REPORT ON EDUCATION.

We rejoice that our people are now taking so much interest in educating their children. Education was never more needed than now, to meet the demands of our rapidly developing country. Let every parent resolve that at whatever sacrifice, his girls and boys shall be prepared for that wider sphere of usefulness for which a good Education will fit them. If we have lands or money to leave our children, let us put it in their heads where they will not loose it, and where it will not prove a snare to them, and where it will pay them in dollars and cents, better than any other investment we could make for them.

Judson College, we are glad to report, is in a flourishing condition. It enrolled, last year, about one hundred and fifty students, and the prospects for the coming session are encouraging. Our College has just now two pressing needs:

1st. THE BUILDING NEEDS TO BE FINISHED, to do which will cost about $600.

2nd. IT SHOULD BE RELIEVED OF ALL DEBT, that it may press forward, untrameled, on its career of usefulness.

Last session we had, at the Calhoun, two meetings, one of fair gifts and
knowledged piety.
Our faithful [illegible] Sunday [illegible] there preparing
selves for more effectual [illegible] [illegible] to supply
The laborers [illegible] [illegible] pray the Lord
harvest to send to [illegible] and our pocket
pare them for [illegible]

A. C. DIXON,
A. W. BECK.

Passed by [illegible]

[illegible] [illegible] [illegible] [

REPORT OF THE EXECUTIVE COMMITTEE OF SALEM ASSOCIATION.

We are grateful to be able to report that nearly every Church in the Association has contributed something to Home Missions. The members of the Executive committee have, for the most part, responded to the appeals sent them, but some of them have been negligent, and we fear did not give their churches an opportunity to contribute. We are sure of receiving plenty of funds for our work, if the churches could have an opportunity given them to contribute.

VOLUNTARY WORK.

Elder W. J. Wilkie reports 15 sermons; 3 prayer-meetings; witnessed 7 professions; baptized 4; received by letter 1.

Elder E. J. Morgan reports 18 sermons; 30 professions; 5 baptisms; organized 1 church with 20 members.

Elder L. Y. Israel reports 8 days labored; 4 sermons; 10 exhortations; 2 prayer-meetings; 1 profession.

Elder A. C. Dixon reports two weeks' work; 24 sermons; about 25 professions.

OUR MISSIONARIES.

At the meeting of the Executive Committee in May, Elders W. J. Wilkie and E. J. Morgan were appointed to labor within the destitute section of our Association, at a salary of one dollar per day. Elder W. J. Wilkie reports:

Days labored 34; sermons 51; witnessed 14 professions; approved for baptism9; baptized 6; assisted in organizing 2 Sunday Schools; held 7 prayer-meetings; Sunday School addresses 3; collected for Home Missions $6.90.

Elder E. J. Morgan reports:

Days labord 23; sermons 21; exhortations 16; prayer-meetings 5; Prohibition speeches 2; miles traveled 225; collected for Home Missions $11.10; professions of religion 11; baptized 7.

At their meeting in January, the Executive Committee took in hand the building of a Church at Old Fort, and authorized A. C. Dixon to press the work forward. Four hundred and four dollars and five cents have been collected for that purpose. The house has been built, and the prospect is good for building up a strong church at Old Fort.

FINANCES.

Collected from all the Churches,	$128.58
" through our Missionaries,	18.00
Total,	$147.13

PAID OUT.

To Elder E. Allison, General Missionary of Western Baptist Convention.	$25.00
To Elder E. J. Morgan,	23.00
To Elder W. J. Wilkie,	34.00
Total,	$82.00
Balance cash in hand,	$65.13

We urge the Churches to take collections for Home Missions quarterly, and we hope that we will have the co-operation of all our pastors.

A. C. DIXON,
Sec. of Ex. Com.

On motion, the Association adjourned till 9:30, a. m., to-morrow. Benediction by Elder N. Bowen.

SATURDAY MORNING, September [illegible]

The Association [illegible] adjournment. Devotional exercises conducted by Elder W. W. Wells. The Churches were made special [illegible]

Bible reading on "Walking with God."

Association [illegible] Elder McCarthy in the chair.

Minutes of [illegible] adopted.

Committee on Periodicals [illegible] Elder J. M. Hamlin to preach Sunday at 11 o'clock, A. M. Elder D. B. Nelson to [illegible] Elder W. W. Wells to preach the Missionary Sermon to-night at 11 o'clock, A. M.

Report on Foreign Missions read by Elder D. B. Nelson.

On motion, the report was accepted, and its discussion deferred until to-day at [illegible]

Report on Time, Place, and Annual Sermon submitted by Elder W. W. Wells. Motion to adopt.

Motion by J. M. Hamlin to substitute Tuesday for Thursday as the day of meeting. Carried unanimously, and the report as amended adopted.

REPORT ON TIME, PLACE, AND ANNUAL SERMON.

Place.—Hominy Church, Buncombe county.

Time.—Tuesday before 1st Sabbath in September, 1882.

Introductory Sermon.—Elder N. Bowen. Alternate, Elder W. C. McCarthy.

Report on State of the Churches submitted by J. H. Freeman. Motion to adopt. Remarks by Elders W. C. McCarthy, G. W. Brooks. Special prayer, led by brother J. M. Hamlin. Further discussion by Elders N. Bowen, W. W. Wells and A. C. Dixon.

Report adopted.

REPORT ON STATE OF THE CHURCHES.

Your committee are sorry to report that while some of our Churches show a marked improvement, and are in good working order and have enjoyed God's blessing during the past year, far too many are in a cold, do-nothing state.

In looking over the church letters we find a large number of blanks – some Churches destitute of pastors; some pastors' salaries blank; others, state of religious feeling cold. Now brethren, this is sure to be the case when a Church neglects to do its duty in working for the cause of Christ; but how to get all the churches to work is a question of grave importance and certainly demands our consideration.

We find some very weak Churches in our bounds—some having very few male members. Should we not consider and recommend those churches what to do?

Brethren, we certainly see a very great improvement in the Home Mission work in our bounds, and also in the Sunday School department, while it seems that we have too much lost sight of the Foreign Mission cause.

J. H. FREEMAN,
J. T. SALES.

Elder G. W. Brooks read the Report on Periodicals.

Motion to adopt.

Motion to amend by recommending the Baptist *Telescope*, published at Hendersonville, N. C., by Elder N. Bowen, as a paper worthy of our support and confidence.

Elder Brooks explained that the *Telescope* was omitted from the report, because he is opposed to two Baptist papers in a State, as he believes that it is against our cause to have rival papers.

Elder Bowen replied that a second paper is sometimes, but not always, against the interest of the denomination—thinks there is no necessity for collision between the Biblical *Recorder* and the Baptist *Telescope*. He supposed the *Telescope* was omitted from the report because it was too well known to make it necessary to mention it. He publishes it because he thinks it a local necessity, in order to set forth the claims of Judson College, and serve as an organ for the Western Baptist Convention. He feels as much called to publish the *Telescope* as to preach the Gospel.

Remarks by Elder A. C. Dixon in favor of the *Telescope*. Amendment adopted.

The Report on Periodicals, as amended, was then adopted.

REPORT ON PERIODICALS

Your committee again urge the use and importance to every Baptist family of that good, faithful religious paper, the Biblical Recorder, perhaps the most orthodox paper published in the United States. Every family in the Baptist ranks should have it. The information it gives of what God is doing for the churches, all over the State of North Carolina, and other fields, is invaluable to all christian workers. Through its instrumentality much light has been, and will be, given to all who will read it. Without a pure religious paper, we must ever remain ignorant of much, which, if possessed, would be of great importance to the people of God. Would it not be well for Pastors, and others, who know something of the use and benefit of the Recorder to christians at work, to make greater efforts to put it in all the families of their churches, even if it cost them the sacrifice of some money? Would it not soon be paid back by an increased usefulness of those families? We think it would.

For our Sunday Schools we are well supplied by our Publishing House at Macon Ga., and American Baptist Publication Society, Philadelphia. And furthermore, we should circulate freely the Foreign Mission Journal, published at Richmond, Va. The reason our people are so fitful in their missionary zeal is, they do not know what God is doing with the men and money they have given Him.

G. W. Brooks, Chm'n.

Suspended business at this point for preaching. Hymn,

"Come thou fount of every blessing,"

Sermon by Elder F. M. Jordan. Text, 1 Cor. 3:9.

Prayer by Elder N. Bowen.

Adjourned for one hour. Benediction by Moderator.

SATURDAY AFTERNOON.

Re-assembled pursuant to adjournment. Sang,

"There is a fountain filled with blood."

Elder D. B. Nelson, Historian, read a report, which was adopted.

HISTORICAL ITEMS FOR SALEM ASSOCIATION FOR THE YEAR ENDING SEPTEMBER 1ST, 1881.

At our last session, in compliance with a recommendation of the committee on Home Missions, the Association was divided into four Districts, a chairman appointed for each, and under him, one member of each church, the whole constituting an Executive Committee, or Board, whose duty is defined to be: "To employ, aid and direct, any person whom they may choose for this work, and settle for the same when it is due." The Committee, or Board, was organized. Elder W. J. Wilkie was made Chairman. Several meetings have been held,

and the writer supposes that by thus systematizing the work good has been done. The Churches stimulated, and destitution supplied. For particulars, I refer you to the report of said board.

On Sabbath, Feb. 6th [illegible] was agreeable to the request of Asheville church, ordained [illegible] to the Gospel Ministry in said church.

Elder A. C. Dixon [illegible] a location on the W. N. C. Railroad [illegible] a Baptist church house built there. [illegible] would [illegible] Sabbath [illegible] and [illegible] day. [illegible] to June, [illegible] good [illegible] in North Carolina.

[illegible] the Baptist of the State have been [illegible] both School [illegible] within our borders, viz: With the [illegible] church.

The Sunday School [illegible] the Western Convention has been very [illegible] and successful during the year, and it is thought this department of our work [illegible] to be [illegible]

[illegible]

September [illegible], 1881. D. B. NELSON, Histo[illegible]

Report of committee to revise Executive Board submitted [illegible] der A. C. Dixon and adopted.

Committee on resolution to call Conventions to consider the [illegible] priety of organizing County Associations submitting a favorab[illegible] port, the resolution was adopted.

J. M. Hamlin offered an amendment to Article 6th of the Co[illegible] tution, which was referred to the following committee:

J. M. Hamlin, J. B. Freeman and J. T. Sales.

Elder D. B. Nelson offered the following amendment to the [illegible] stitution, which passed unanimously:

RESOLVED, That the following Article be added to the Constitution:

It shall be the object of this Association to prosecute, within its bounds, and to co[illegible] with the Western Baptist Convention in so doing, the cause of Home and Foreign M[illegible] Education, Temperance and Sabbath-schools.

Report on Temperance read by Elder N. Bowen.

Discussed by Joseph Holbert, Elder N. Bowen, John Jordan [illegible] ders G. W. Brooks, A. C. Dixon, F. M. Jordan and Jno. G. Pulliam.

Report adopted.

REPORT ON TEMPERANCE.

From the very favorable reports heretofore presented to this body, most person[illegible] have supposed that temperance was universally practiced by our denomination[illegible] mountains. But the late election on "Prohibition" has demonstrated the fact th[illegible] men will talk temperance who, when an opportunity offers to strike a death blow at [illegible] they will either not strike or strike with all their power against the cause of temp[illegible] It would be uncharitable to suppose that all who opposed Prohibition did it perver[illegible] no apology can be made for church members who persecuted their ministers on acc[illegible] the advocacy of Prohibition.

It is a sad fact that so many of our members in the late election gave their influe[illegible] votes in favor of free whiskey and its many attendant evils.

N. BOWEN,
A. H. PINKERTON.

Appointed the following Corresponding Messengers to sister Associations:

To French Broad.—Elder N. Bowen.

To Newfound.—Elder W. W. Wells, I. H. Gorenflo and Elder T. Bright.

To Tuckasiege—Elders W. W. Wells and B. M. Bean.

To Green River.—Elders N. Bowen, W. J. Wilkie and E. L. Allen.

To Transylvania.—J. M. Hamlin, J. J. Blythe, J. A. Gallimore, Elders N. Bowen, W. W. Wells and W. C. McCarthy.

Passed the following resolution :

RESOLVED, That we tender our most sincere thanks to the brethren and friends of the community for the courteous and hospitable manner in which they have entertained this body.

Report on Finance read by W. D. Justice, and adopted.

Amount sent up for Minutes, ... $27.72.

Ordered, That a collection be taken on to-morrow, after the Missionary sermon, and equally divided between Home and Foreign Missions, and the Moderator is authorized to appoint delegates to represent the amount in the Western Baptist Convention.

Report of committee on revision of Article VI of the Constitution read and adopted.

Your committee report the following as Article 6 of the Constitution:

SEC. 1. The standing committees of this body shall consist of Home Missions, Foreign Missions, Education, Periodicals, Sabbath Schools, and State of the Churches, which shall be appointed by the Moderator at each annual session, with instructions to make reports at the next succeeding session.

SEC. 2. The Moderator shall appoint for the benefit of each session committees on Finance, Order of Business, Preaching, and Time, Place and stated services of the next meeting, with such other committees as he may direct. J. M. HAMLIN, Ch'm'n.

Allowed J. M. Hamlin half an hour for Sunday School address to-morrow, at 9:30 A. M.

On motion the Clerk was allowed $10.00 for his services, and instructed to expend the balance of the minute fund in the printing and distribution of the minutes.

On motion, adjourned till 9 o'clock, A. M., to-morrow.

Prayer by Elder N. Bowen.

SABBATH, September 4th.

Met at 9 o'clock. Devotional exercises conducted by Elder W. J. Wilkie.

Sunday School address by J. M. Hamlin. Remarks by J. H. Freeman and J. T. Brooks.

The hour having arrived for the consideration of the report on Foreign Missions, the report was read a second time. Discussed by Elders T. Bright, G. S. Jones, A. C. Dixon, and adopted.

REPORT ON FOREIGN MISSIONS.

As the Saviour was preparing to leave the world, he committed all the affairs of His Kingdom to His followers, giving them as a field of operation all the World. Not a nation is to be omitted in the conquest, nor an individual passed by nor neglected. In a little less than two thousand years perhaps four-fifths of the nations have been reached, but not more than one-fourth of the inhabitants. Men and money must be used much more freely, if we would save the perishing millions.

In the bounds of our Association we have over 2,000 Baptists. This year they report that they have contributed $65.49 to Foreign Missions, which is less than 4 cents per member.

Can any one say that this is the full measure of our duty? Is this giving according to [illegible] has blessed us? Surely not. Brethren, we need to learn the momentous im[illegible] God's command, and that He meant what He said when He gave the order. [illegible] will hold us to account if we refuse or neglect to obey it.

Respectfully Submitted,

D. B. NELSON, [illegible]

Minutes of yesterday read and adopted. Prayer, led by Elder D. B. Nelson. Hymn,

"All hail the power of Jesus' name."

Annual Missionary Sermon by Elder A. C. Dixon. Text: "O woman, great is thy faith, be it unto thee as thou wilt." Matt. [illegible] Collection, $23.12.

The Moderator announced the following committees for next year:

On Home Missions.—J. B. Freeman and Elder A. W. Be[illegible]

On Foreign Missions.—Elder A. C. Dixon and J. P. Mo[illegible]

On Education. Elder D. B. Nelson and J. R. Garren.

On Periodicals.—Elder B. M. Bean and J. H. Freeman.

On Sunday Schools.—J. M. Hamlin and Elder N. Bowen.

On Temperance.—Elder W. W. Wells and J. J. Blythe.

On State of the Churches.—Elder G. W. Brooks and J. W[illegible]

Intermission one hour for dinner. Benediction by Eld. G. [illegible]

Re-assembled at 1:30, P. M. Hymn,

"My faith looks up to Thee."

Prayer by Elder A. C. Dixon. Sermon by John M. Davis. Text: "How shall we escape if we neglect so great salvation?" Heb. [illegible]

Eloquent closing remarks by Moderator McCarthy.

On motion, the appointment of delegates to the Western Baptist Convention was referred to the Moderator.

On motion, the Salem Association adjourned to meet with Hom[illegible] iny church, on Tuesday before 1st Sabbath in September, 1[illegible]

Prayer by Elder D. B. Nelson. Benediction by J. M. Davis.

W. C. McCARTHY, Moderator.

COLUMBUS MILLS WILLIAMS, Clerk.

CONSTITUTION.

ARTICLE I.

This body shall be known as the SALEM BAPTIST ASSOCIATION.

ARTICLE II.

This body shall consist of the ordained ministers of the churches, and in addition, two delegates for every church containing twenty-five members or less, and two additional delegates for every other twenty-five members, to be appointed annually by the churches. And in the minutes there shall not appear in the list of delegates the name of any member who absents himself from the session of the Association without the leave of the body.

ARTICLE III.

SECTION 1. The officers of this body shall consist of a Moderator, Clerk, Treasurer and Historian. The Moderator shall be elected annually by ballot, and the other officers as the Association may direct, the election to take place immediately after the reading of church letters and enrolling of delegates.

SEC. 2. The duties of Moderator and Clerk shall be such as those prescribed for those officers in Mell's Parliamentary Practice.

SEC. 3. It shall be the duty of the Treasurer to receive and disburse all moneys belonging to this body, and pay them out by order of the same.

SEC. 4. It shall be the duty of the Historian to keep such a historical record as the Association may direct.

ARTICLE IV.

This body shall meet annually according to adjournment.

ARTICLE V.

Whenever the minutes of any meeting of the Association are printed, a copy of the Constitution shall be printed with them.

ARTICLE VI.

SECTION 1. The standing committees of this body shall consist of Home Missions, Foreign Missions, Education, Periodicals, Sabbath Schools, and State of the Churches, which shall be appointed by the Moderator at each annual session, with instructions to make reports at the next succeeding session.

SEC. 2. The Moderator shall appoint, for the benefit of each session, committees on Finance, Order of Business, Preaching, and Time, Place and stated services of the next meeting, with such other committees as he may direct.

ARTICLE VII.

The form of Church letter shall be as follows: Name of church and date of existence; name of members delegated to the Association; time of meeting; name of pastor, and if any change of pastors during the year by death or otherwise, to be noted; name of clerk and his post-office; names and post-office address of ordained ministers in membership; number baptized, received by letter, restored, dismissed by letter, excluded, dead; number and sex of members; state of religious feeling during the year; time of prayer meeting; amount paid for Pastor's Salary, Home Missions, Foreign Missions, and amount contributed for any other benevolent object.

Sunday School Statistics shall be as follows: State whether the school is Baptist or Union; number of volumes in library; number of officers, teachers and scholars; number of scholars converted during the year; amount paid for support of school, and amount contributed for other benevolent objects.

ARTICLE VIII.

This body shall be governed by the rules of Mell's Parliamentary Practice.

ARTICLE IX.

It shall be the object of this body to prosecute within its bounds, and to co-operate with the Western Baptist Convention in so doing, the cause of Home and Foreign Missions, Education, Temperance and Sabbath Schools.

ARTICLE X.

This Constitution may be altered or amended, by a two-thirds vote, at any regular meeting.

CHURCHES.	PASTORS.	Pastor's Salary.	Paid for Minutes.	Paid for Home Missions.	Paid for Foreign Missions.	Paid for S. School Missions.	Time of Prayer Meeting.	Paid for Education [illegible]
Asheville,	A. C. Dixon,	$1000 00	$5 00	$31 99	$13 40	$23 71	Weekly.	
Avery's Creek,	T. Bright,	50 00	1 00	35			Monthly.	
Berea,			60	11 00	11 00			
Bear Wallow,	W. J. Wilkie,	45 00	75	13 05				
Broad River,	R. Hudgins,	12 00	70	2 80				5 00
Beulah,								
Brevard,	B. M. Bean,	300 00	1 50	10 00	7 00		Weekly.	
Bullston	J. H. Duckw'h		90	2 26			Weekly.	
Flat Creek	E. Morgan,	9 38	1 10	5 00				
Cane Creek,		50 00	1 45	11 55	4 15			
Concord,								
Enon,	W. W. Wells,	150 00	1 25	1 40	2 30	5 70		6 15
Ebenezer,	W.C. McCarthy	37 50	1 10	80	1 00		Weekly.	
French Broad,			70	5 00				
Gash's Creek,	J. Miller,	† 12 35	80	8 00		1 82	Semi-m'y	
Green Mountain,			30	9 00				
Hendersonville,	D. B. Nelson,	600 00	2 00	11 19	7 81		Weekly.	
Hominy,	W. W. Wells,	100 00	1 22			9 20		7 40
Hooper's Creek,	W. J. Wilkie.	41 00	75	3 00				
Liberty,				6 00				
Mt. Moriah,	G. W. Brooks,	150 00	75	5 00	15 00		Semi-w'y	5 00
Mud Creek	R. Rhodes,		1 00	1 30				
N. Fork Swan'a,								
Pleasant Grove,	E. J. Morgan,	† 20 00	80	2 50				
Salem,	N. Bowen,	100 00	1 70	10 68	3 83			12 94
Trinity,	E. J. Morgan,		1 00					
Union,	Jos. Miller,	15 [illegible]	[illegible]					

Asheville.—Paid for repairs on Church about $300,- [illegible] other incidental expenses, [illegible] Dodson, [illegible] over two months, [illegible] pastor's work service. [illegible] Lessons, prepared by the American Baptist Publication Society. [illegible] numbering [illegible] for S. S.

Brevard.—[illegible] Baptist Church, New [illegible] The Sabbath School [illegible] Five schools, [illegible] Sunday, Home [illegible] Theological [illegible] Sunday School Convention. Use the Lessons of the American Baptist Publication Society.

The following [illegible] the Minutes, for the International Lessons, by the American Baptist Publication Society, Boston, Cane Creek, Enon, Hendersonville, Stony Fork, Mt. Moriah.

Mt. Moriah.—Paid for work on Church, $55. Branch Sabbath School, numbering 30 scholars.

1881

STATISTICAL TABLE. — S. S. Statistics.

Churches.	Constituted.	Clerks.	Postoffices.	Sabbath of Meet.	Baptisms.	Rec'd by Letter.	Restored.	Dismissed by Let.	Excluded.	Dead.	Male Members.	Female Members.	Total.	Superintend'ts	Officers-Teachers	scholars.	Profes's in school	Plan.	Paid for support of schools.	Paid for s. s. Missions.	Pd for other benevolent purposes
Asheville,	1829	C. M. Williams,	Asheville,	Evy	9	17	0	5	7	2	94	155	249	C. M. Williams,	19	200	3	Baptist.	91 86	2051	
Avery's Creek,		J. R. Lance,	Avery's Creek,	4						3			94	J. Ingram,	8	80		Union.			
Berea,	1853	E. A. Reed,	Riceville,	4	1	2		1	1		24	38	62	Mrs. M. A. Alexander,	5	40	5	Union.			275
Bear Wallow,	1868	P. M. Freeman,	Fairview	3	6	5	0	0	2				98	J. H. Freeman,	18	94		Baptist.	13 80		1310
Broad River,	1866	Uriah Ownbey,	Bat Cave,	2	1		0	1	0				01	Richard Hudgins,	12	03		Bible.			
*Beulah,		Jesse Blythe,	Bowman's Bluff,	1									137								
Brevard,	1869	J. T. Brooks,	Brevard,	2-4		3	2	4	6	2	46	69	†115	J. M. Hamlin,	20	177	1	Baptist.	16 00	1600	
Boilston,	1861	M. L. Underwood,	Boilston,	4	8			2		1	30	59	89	J. J. Orr,	7	54	7	Baptist.	7 45		
Bent Creek,	1845	A. J. Jenkins.	Asheville,	2	5	9							02	N. B. Creasman,	6	57	7	Bible			
Cane Creek,	1800	A. H. Pinkerton,	Fairview,	2	1	8	1	3	2	1	43	90	133	J. B. Freeman,	6	97	1	Baptist	15 00		
*Concord,	1850												†13								
Enon,	1864	E. M. Allison,	Davidson's River.	1-3	14	3	1	4	2				103	A. W. Beck,	11	144	14	Baptist	39 70		
Ebenezer,	1817	D. C. Allen,	Hendersonville,	1-3							33	56	89	J. H. Fletcher,	5	20		Baptist			
French Broad,	1789	J. S. Rhodes,	Mills River,	2		3		12	3				41								
Gash's Creek,	1850	M. L. Reed,	Asheville,					3	2	2			50	M. L. Reed,	7	100		Bible	7 00	500	
Green Mountain,	1775	J. M. Merrell,	Edneyville,		5						12	23	35	J. M. Merrell,	3	28		Baptist			
Hendersonville,	1844	T. J. Rickman,	Hendersonville,	Evy	23	19		4	2	1	48	66	114	Peter Stradley,	10	100	18	Baptist	30 14		1372
Hominy,	1812	S. F. Young,	Hominy Creek,		2	2		17	6				80	L. Young,	5	74		Baptist	2 93	122	3268
Hooper's Creek,	1856	J. E. Garren,	Shufordville,	1					1	1	25	38	63	J. E. Garren,	5	54		Baptist	2 50		1500
Liberty,	1848	Carey Maxwell,	Edneyville,						1				58	Robert Brown,	4	40		Baptist			
Mount Moriah,	1877	W. Brooks,	Cherryfield,	1-2	4	5	1	2	2		37	50	87	W. L. Lyons,	10	70	3	Baptist	30 00		
Mud Creek,	1866	R. W. Reed,	Hendersonville,	4							23	30	†53					Baptist			
*North Fork of Swan.	1850	T. K. Brown,	Cooper's Station,								18	29	†47								
Pleasant Grove,	1879	M. C. Whitaker,	Pink Bed,	2				1		1	13	13	26	John Rickman,	13	100		Union	20 00		272
Salem,	1838	J. T. Sales,	Shufordville,	3			2	3	2	2	28	08	96	J. T. Sales,	5	40		Baptist	8 25	300	750
Trinity,		George H. Starnes,	Hominy Creek,	1	3	6		2					21			114	6	Union	13 25		
Union,	1848	W. R. Murray,	Busbee,	3							3	9	†12		6	40	1	Union	6 65		
White Rock,	1881	L. Y. Israel,	Hominy Creek,	4	5	1							21								
Total, 28 churches.					87	85	5	64	38	17			216		185	1700	80		324 59	4451	8747

*NOT REPRESENTED. †OLD STATISTICS.

1881

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